A STUDY OF THE RELIGIOUS INFLUENCE OF STATE JUNIOR COLLEGES IN ALBERTA, CANADA AND CALIFORNIA IN THE LIGHT OF CHURCH-STATE RELATIONSHIPS

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by

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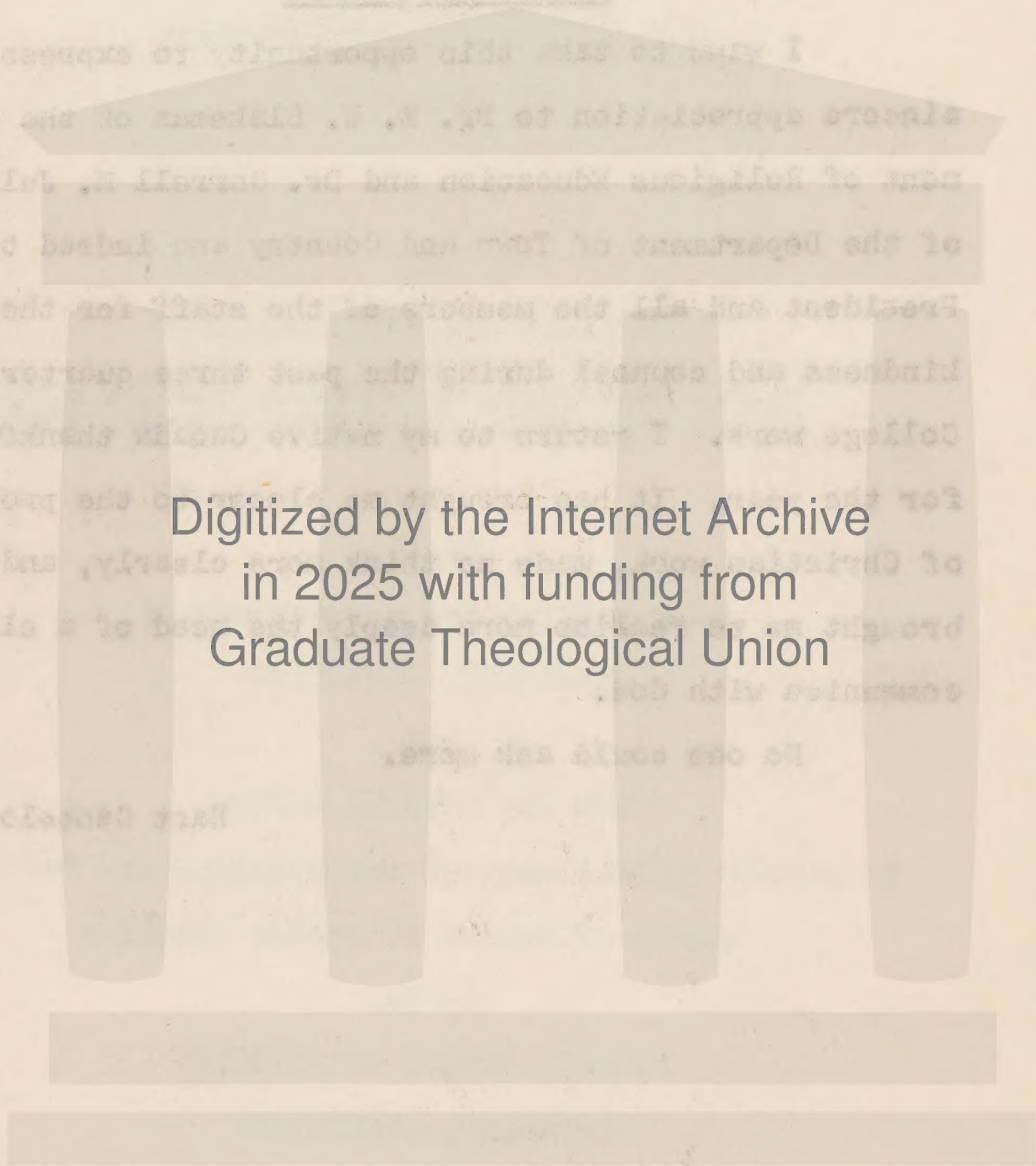
No one could ask more.

Hart Cantelon



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INTRODUCTION

This study is an attempt to clarify some of the deep underlying issues in Church-State relationships, as they are found in two countries of distinctly different traditions and backgrounds.

It is an effort to make the Churchman and the Educator realize that they must unite in the name of religious values lest the purposes of the Founders of the Constitution of the United States and those of the Fathers of Confederation in Canada will have been lost.

Church and State separation means a separation of control and not of influence. The Church and State must forever remain apart in the realm of authority. But the inference cannot be made that the State and Religious Values are to remain mutually exclusive.* They cannot within a democracy. When this occurs with any degree of effectiveness, that State ceases to be a democratic institution. The State in itself becomes a religion.

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* For reference see: William Adams Brown, The Church and State in Contemporary America, New York: Charles Scribner's Sons, 1936, p. 253-299.
Conrad H. Moehlman, The Church as Educator, New York and Philadelphia: Hinds, Hayden & Eldredge, Inc. 1947, p. 67-151.
Stewart G. Cole, Secretary of the Pacific Coast Division of the Bureau for Intercultural Education, Evaluation of Relation of Religion to Public Education Religious Education, May-June, 1947, p.171.

The common attitude of the Educator of today - neutrality - amounts to a negative decision functionally, in the sphere of religious values. The youth of both Canada and the United States are being indoctrinated against religious and moral values by that same neutrality. This is not to lay the blame at the doof of public education, alone. The responsibility rests on the shoulders of Churchman and Educator, alike.

Until they learn to shake hands across the real issue of education, namely, the power of ideas, we can only be divided and weak. There is a common foundation upon which both can build. Let us face the task together.

CHAPTER I

A STUDY OF THE CHURCH-STATE RELATIONSHIPS IN THE UNITED STATES

Historic Background

The general impression regarding Church-State relations in education is that basic rules were laid down from the beginning of the national history of the Western World, particularly in the case of the United States and Canada, and that religion has had little influence upon the educational growth of the country. This perspective could scarcely be farther from the facts. The secular influence of the public school is little more than one hundred years old. Religion dominated the educational system from medieval times. "A major function of the schools was to prepare for careers in the Church, and hence religious education was an essential part of the curriculum." In higher education, where the widespread impression is that universities are entirely removed from religious motives, we find, again, the exact opposite to be the truth.

> sent Ministers shall lie in the dust. And as wee were thinking and consulting how to effect this great Work; it pleased God to stir up the heart of one Mr. Harvard (a godly Gentleman and a lover of Learning, there living amongst us) to give the one halfe of his Estate (it being in all about 1700 l.) towards the erecting of a Colledge, and all his Library: after him another gave 300 l. others after them cast in more, and the publique hand of the State added the rest: the Colledge was by common consent, appointed to be at Cambridge, (A place very pleasant and accommodate) and is called (according to the name of the first founder) Harvard Colledge."[2]

The Common School dates back to the Reformation. There it received its impetus because the Reformation necessitated the study of the Bible. "Protestantism was engaged in growing a new constituency. It had repudiated the traditional authority. It had enthroned the conscience of the common man. It had appealed to the Bible as final norm for thought and conduct. It had to construct a new apologetic. But how could the illiterate ordinary man read his Bible, let alone interpret it, without instruction? Protestantism looked toward the development of public education."[3] One might follow this whole trend of growth

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[2]Samuel Eliot Morison, Builders of the Bay Colony, Boston and New York: Houghton Mifflin Company, 1930, p. 188.

[3]Conrad H. Moehlman, The Church as Educator, New York and Philadelphia: Winds, Hayden & Eldredge, Inc., 1947, p. 85.

through the pages of the past. It is sufficient to note that the primary purpose and emphasis was of a religious nature.

At the time of the American Revolution ten of the colonies had state Churches. It was not until 1818 that Connecticut gave up supporting the Congregational Churches by taxation. Coming from a Reformation background, many of these colonies felt the need of a learned clergy. Even "the royal charter of 1606 (Virginia) emphasized the missionary motive for colonization--to propagate the Christian religion among the natives, who lived in 'miserable ignorance of the true knowledge and worship of God.'"[4] John Winthrop in establishing the Bay Colony declared in his discourse on the signing of the Cambridge Agreement of 1629, we are "'a Company professing ourselves fellow members of Christ,' whose purpose it was to establish a community 'under a due forme of Government both civill and ecclesiasticall.'"[5]

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[4]Evarts B. Greene, Religion and The State, New York University Press, 1941 p. 32.

[5]Ibid., p. 38.

"Thus not only were the earliest American schools controlled by the Church and dominated by the religious motive, but the right of the church to determine the curriculum of the schools was clearly recognized by the State." We need but look at the preamble of the Massachusetts law of 1347 to cite an example: "It being one chief project of ye old deluder, Satan, to keep men from ye knowledge of ye Scriptures, as in former times by keeping them in an unknown tongue, so in these latter times by perswading from the use of tongues..... that learning may not be buried in ye grave of our fathers." So it was ordered that each community of fifty hours establish a school for the children of that area.

The first school textbook was the famous New England Primer. It was full of selections from the Bible including parts of the Westminister Catechism and prayers. Even down to recent times, there has been much carry-over of Biblical material into the present textbooks of the state schools. This Primer

was not only the common textbook of the school, it was the source-book of religious education. Once a child had mastered his Primer, the next text was the Bible itself.

Dr. Adrian Augustus Holtz writes in "A Study of the Moral and Religious Elements in American Secondary Education up to 1800":

> "A summary of the material covered.....clearly demonstrates the presence of the moral and religious incentive in the education activity of the seventeenth and eighteenth century. We found that in those states and colonies in which the legislatures had taken any action regarding the building up a school system, they emphasized the religious motive.
>
> In such colonies as Virginia, North and South Carolina, and Pennsylvania, the schools were largely conducted by religious organizations and would consequently have the religious aim prominent in their undertakings. The study of the Moravian school movement in Pennsylvania, and the society which was formed for the educating of the poor Germans, considered the religious elements as a necessary part of the school program. We found that the activities of the Society for the Propagation of the Gospel covered practically all the colonies. We noted that instruction in the catechism creed, etc., was considered vital.
>
> In our study of the contracts with schoolmasters we found it stated that these men were to give definite religious instruction. In a

> study of school rules and regulations were able to give quotations from the rules of seventeen colonial schools scattered in eight states.
>
> We have given the positions of several individual schoolmasters in regard to the religious context of educational programs. We found that they also voiced an educational doctrine that gave emphasis to religious elements as needed content of the educational program."[6]

After this auspicious beginning, there followed a period of sharp decline during the years 1783 to 1865. J. Paul William describes the era:

> "During the fifty years which followed the American Revolution, the schools were probably in a worse condition than they had been in colonial times. Educational activities had been practically stopped by the war, and they were resumed with difficulty. The uncertainties of the period of the Articles of Confederation, the economic and political strain during the Napoleonic Wars, and the effort necessary to the development of the rapidly expanding frontier made it difficult to provide for education even on the colonial scale."[7]

Foreign support was withdrawn. Missionary enterprises such as the English Society for the Propagation of the Gospel in Foreign Parts withdrew their givings for the aid of American schools. In citing Massachusetts, as an example (the one state most advanced educationally)

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[6] Adrian Augustus Holtz, A Study of the Moral and Religious Elements in American Secondary Education up to 1840, Chicago: The University of Chicago Libraries, 1917, P. 46.

[7] J. Paul Williams, The New Education and Religion, New York: Association Press, 1945, P. 34-5.

Professor Merle Curti declared, "In 1830 merely a third of the children of suitable age had opportunity to attend public school, and actually did attend some portion of the year.....Instructors were often unable to do simple sums in multiplication and division, and in 1837 some three hundred teachers were driven out of their schools by unruly and riotous pupils."

It was quite evident to the founders of a new republic that the religious forces which had originated the educational program with a primary motive of using religion the vital force of the country was at the same time a demonstration of lack of creativity or ability to adjust to the new environment. Their project had failed. They, as Churchmen, exhibited the lowest level of history in American religious life. "It was at this time that Bishop Provost (Episcopal) of New York laid down his functions, not expecting the church to continue much longer; and Bishop Madison of Virginia shared the despairing conviction of Chief Justice Marshall that the Church was too far gone ever to be revived."[8] "Many of the leaders of the nation were either

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[8]L. W. Bacon, A History of American Christianity, New York: The Christian Literature Company, 1897, p. 232.

non-church members, as were Franklin, Jefferson, Madison, or they were latitudinarian in their religious views. 'Washington was a vestry man in the Episcopal Church but never communed, and Adams though a member of the Congregational Church was, as a matter of fact, a deist and a humanist.'"[9]

Besides this weakness of Christendom in the Western World, there was added another factor, namely, the multiplication of sects. In the State of Massachusetts, by the year 1800, there were eight sects totalling 495 Churches. By 1838 in the same State there were at least twenty-eight sects totalling 1631 churches. This growth not only indicated the numerical increase of groups within the Protestant body, but also the phenomenal growth of the Roman Catholic Church, from one church in the State above mentioned to 490 by the year 1853. Here was the hot-bed for anti-Catholic prejudice. The American people were concerned about religion. But they were also concerned about the liberty to exercise their own religion, and to abolish

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[9]J. Paul Williams, The New Education and Religion, New York: Association Press, 1945, p. 37

class rule and all inequalities. The leaders of the nation saw that this could be done only as there was an enlightened public mind. They turned to the state control of the educational system to fulfill that condition.

Daniel Webster declared, "Education to accomplish the ends of good government must be universally diffused. Open the doors of the schoolhouses to all the children of the land. Let no man have the excuse of poverty for not educating his offspring."

> "Many of the nation's leaders recognized that if the populace was to have the vote, if the seat of authority in the nation was finally to rest with the common people, it would be necessary to have an enlightened public. The leading men of the time were eloquent in pleading for universal education, which would of course in their minds have included religious education."[9a]

With the background through which we have come, the influence upon public education can easily be seen. The history of education had been strongly pro-religious. With state control of education, the environment was still predominantly of that nature. The ruling majority worked to run rough shod over the minority sect groups. Horace Mann in 1837 was the first to at-

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[9a] Ibid., p. 43

tempt to face this problem, and the first to present the possibility of making religious teaching in the educational institution non-sectarian in character. In his famous First Report he condemned,

> "those who think that doctrinal religion should be taught in our schools; and who would empower each town or school district to determine the kind of doctrine to be taught. It is easy to see that the experiment would not stop with having half a dozen conflicting creeds taught by authority of law, in the different schools of the same town or vicinity. Majorities would change in the same place. One sect may have the ascendancy, today; another, tomorrow."[10]

However, it must not be taken that Mann was in favor of complete secularization of education. He saw the handwriting on the wall of dire neglect of education along religious lines. "Entirely to discard the inculcation of the great doctrines of morality and of natural theology has a vehement tendency to drive mankind into opposite extremes; to make them devotees on one side, or profligates on the other; each about equally regardless of the true constituents of human welfare. Against a tendency to these fatal extremes, the beautiful and

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[10]Raymond B. Culver, Horace Mann and Religion in the Massachusetts Public Schools, New Haven: Yale University Press, 1929, p. 205-9.

sublime truths of ethics and of natural religion have a poising power."[11]

With no united effort on the part of Protestantism together with the increased need for education for all, regardless of race or creed, inevitably secularism grew until by the last part of the nineteenth Century the process was almost complete. Laws prohibiting the teaching of sectarian material in schools supported by public funds began to appear as early as 1834 in New Jersey, and the tendency continued down to the first part of the present Century.

Statutes and Laws

The various Statutes and Laws may be grouped under the following categories:

1. Statutes requiring Bible Reading:
   - Alabama
   - Arkansas
   - Delaware
   - Florida
   - Georgia
   - Kentucky
   - Maine
   - Massachusetts
   - New Jersey
   - Pennsylvania
   - Tennessee

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[11] Ibid., p. 42.

2. Statutes specifically permitting Bible Reading:
   Indiana
   Iowa
   Kansas
   Mississippi
   Nevada
   New Mexico
   New York
   North Dakota
   Oklahoma
   South Dakota

3. Statutes prohibiting Bible Reading:
   Arizona
   California
   Illinois
   Louisiana
   Utah
   Washington
   Wyoming

4. Statutes making no provision for excusing students during Bible Reading:
   Alabama
   Delaware
   District of Columbia
   Maine
   Pennsylvania

5. Statutes permitting excusing students during Bible Reading:
   Georgia
   Idaho
   Iowa
   Kansas
   Kentucky
   Ohio
   Tennessee

6. Statutes requiring no comment on Bible Reading:

Arkansas
Florida
Georgia
Idaho
Kansas
Kentucky
Maine
Massachusetts
New Jersey
Pennsylvania
South Dakota[12]

It may be asked how Bible reading in Public Schools becomesrelevant to Church-State relationships in Higher Education such as Junior Colleges or Universities under State control. These laws, although specifically applying to a particular aspect of State education, remain on the statute books as laws regulating religious instruction in State institutions, and therefore, may apply to all State education.

It should be noted that in the fourteen States of the Union requiring Bible Reading in Public Schools, only one (Tennessee) does not specifically legislate that no other type of religious instruction may be given. Two other States have deviations from the usual procedure. Mississippi "requires a suitable course of instruction in the principles of morality and good

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[12] Alvin W. Johnson, Church-State Relationships in the United States, Minneapolis: The University of Minnesota Press, 1934, p. 26-7.

manners, such course to include what is known as the Mosaic Ten Commandments." And New York has an arrangement whereby pupils "may be excused from school session for a specified period each week for religious instruction elsewhere."

To give credence to this situation inquiries were made of the departments of public instruction for the following States:

Michigan
Nebraska
Pennsylvania
Texas
California

We shall use Michigan as a typical example.

The Memorandum on Religion in Public Schools for Michigan issued by Eugene B. Elliott, Superintendent of Public Instruction, April 23, 1940, reads:

"A brief analysis is herein made of constitutional and statutory provisions and State and Federal Court "decisions concerning the relationship of the public schools to religious practices, religious instruction and the transportation of parochial school children.

Assembly Programs, Bible Reading and Prayer

There has been no express legislation in Michigan on the question of reading the Bible and offering prayer in public schools. This question was discussed by the Supreme Court in an early

decision (Pfeiffer V. Board of Education, 118 Mich. 560, 1898), in which the court held that "the return in this case shows that since the admission of this State into the Union, a period of more than half a century, the practice has obtained in all the State institutions of learning of not only reading from the Bible in the presence of students, but of offering prayer; that the textbooks used in the public schools of the State have contained extracts from the Bible and numerous references to Almighty God and His attributes; and all this without objection from any source. These usages we may also take judicial notice of. In my opinion, the readings of the extracts from the Bible in the manner indicated by the return, without comment, is not a violation of any constitutional provision."

Apparently the spirit behind this decision was to prevent sectarianism in any discussion of the Bible in the public schools. Decisions relating to whether prayer is to be offered and the Bible read in the public school assembly programs lie within the discretion of the local board of education.

Religious Instruction

Michigan constitutional and statutory provisions affecting religious instruction in the public schools:

Section 3 of Article II of the Constitution of 1908 of the State of Michigan provides:

> Every person shall be at liberty to worship God according to the dictates of his own conscience. No person shall be compelled to attend, or, against his consent, to contribute to the erection or support of any place of religious worship, or to pay tithes, taxes, or other rates for the support of any minister of the gospel or teacher of religion. No money shall be appropriated or drawn from the

treasury for the benefit of any religious sect or society, theological or religious seminary; nor shall property belonging to the State be appropriated for any such purpose. The civil and political rights, privileges and capacities of no person shall be diminished or enlarged on account of his religious belief.

Section 20, Chapter 2, Part II School Code (Sec. 272, C. S. L. 1946) provides:

No school district shall apply any of the moneys received by it from the primary school interest fund or from any and all other sources for the support and maintenance of any school of a sectarian character, whether the same be under the control of any religious society or made sectarian by the school district whether the same be under the control of any religious society or made sectarian by the school district board. The provisions of this section shall not be construed to prohibit the transportation to and from school of pupils attending private or parochial schools as provided in section 20-a, Chapter 5, part 2 of this act.

Section 2, Chapter 17, Part II, School Code (Sec. 438(g), C. S. L. 1946) provided in part:

Sec. 2. In the following cases children shall not be required to attend the public schools: (g) Any child 12 to 14 years of age while in attendance at confirmation classes conducted for a period of not to exceed 5 months in either of said years.

The status of religious instruction in the public schools of Michigan has not been expressly defined by Michigan statutes nor by the Supreme Court of the State.

The United States Supreme Court in the McCollum v. Illinois case, decided March 8, 1948, banned from public school districts certain practices as being

in violation of the federal Constitution. The case arose when the legality of the Champaign (Illinois) plan of release time was challenged. Religious teachers employed by the Champaign Council on Religious Education used the public school buildings for one period a week to give instruction in religion. For this period of religious instruction, pupils were grouped in classes according to their faith (Protestant, Catholic or Jewish) indicated by their parents on cards distributed by the school authorities. The cards were supplied by the council on religious education. Children who did not attend religious classes either were sent to study halls or were otherwise occupied with regular school work.

Under the Court's decision it is unconstitutional:

1. To use tax-supported public school buildings for the dissemination of religious doctrines.
2. To aid religious groups to spread their faith by releasing pupils from their legal duty of attending school upon the condition that they attend religious classes.
3. For public school authorities to work in promoting religious education.
4. To use the State's compulsory school attendance system in any way to assist or promote religious instruction.

The Supreme Court's conclusion in the McCollum case rests not only upon the fact that the Champaign public school buildings were used for religious education but also upon the school board's co-operation in the program and the fact that compulsory attendance was used to help sectarian instruction. In the light of the decision any plan for released time religious instruction which provided for classes conducted in or outside of public school buildings, under which public school pupils are excused during the regular public school

> day, thereby requiring the co-operation of the school and church authorities, is in violation of the Federal Constitution. The decision does not affect religious instruction classes held away from public school property and outside the hours of the public school day."[13]

In order to clarify the legal implications of the statutes, Mr. Lee M. Thurston, Superintendent, writes: "Section 7156 of the Compiles Laws (see Section 20, Chapter 2, Part II, above) applies only to the public schools which are of elementary and secondary level. The constitutional provision which you cite (Article 2, Section 3) would apply to teachers in institutions of all educational levels, including the colleges and universities of the state."

Consideration of the Constitution of the State of California indicates the following statutes to be relevant, amended and in force October 1, 1947.

Article I, Section 4

> "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this State; and no person shall be rendered incompetent to be a witness or juror on account of his opinions on matters of religious belief; but the li-

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13 Eugene B. Elliott, Memorandum on Religion in the Public Schools, Department of Public Instruction, Issued April 23, 1946, Lansing Michigan.

berty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this state.

Article IV, Section 2:

"No money shall be drawn from the treasury but in consequence of appropriation made by law, and upon warrants duly drawn thereon by the Controller; and no money shall ever be appropriated or drawn from the State treasury for the purpose or benefit of any corporation, association, asylum, hospital, or any other institution not under the exclusive management and control of the State as a State institution, nor shall any grant or donation of property ever be made thereto by the State.....

Article IV, Section 3:

"Neither the Legislature, nor any county, city and county, township, school district, or other municipal corporation, shall ever make an appropriation, or pay from any public fund whatever, or grant anything to or in aid of any religious sect, church, creed, or sectarian purpose, or help to support or sustain any school, college, university, hospital, or other institution controlled by any religious creed, church, or sectarian denomination whatever; nor shall any grant or donation of personal property or real estate ever be made by the State, or any city; city and county, town, or other municipal corporation for any religious creed, church, or sectarian purpose whatever; provided that nothing in this section shall prevent the legislature granting aid pursuant to Section 22 of this article (appropriations).

Article IX, Section 6

"No public money shall ever be appropriated for the support of any sectarian or denominational school, or any school not under the exclusive control of the officers of the public schools; nor shall any sectarian or denominational doctrine be taught, or instruction thereon be permitted directly or indirectly, in any of the common schools of this State.

Article IX, Section 9

"The University (of California) shall be entirely independent of all political or sectarian influence and kept free therefrom in the appointment of its regents and in the administration of its affairs,....

Article XIII, Section 1a

"Any educational institution of collegiate grade, within the State of California, not conducted for profit, shall hold exempt from taxation its buildings and equipment, its grounds within which its buildings are located, not exceeding one hundred acres in area, its securities and income used exclusively for the purposes of education.

Article 2, Section 8273

"No publication of a sectarian, partisan, or denominational character, shall be used or distributed in any school, or be made a part of any school library, nor shall any sectarian or denominational doctrine be taught in any school. Any school district or city, the officers of which knowingly allow any schools to be taught in violation of this section, forfeits all right to any State or county apportionment of school moneys, and upon satis-

factory evidence of any violation, the Superintendent of Public Instruction and School Superintendent shall withhold both State and county apportionments. (Enacted 1943)

Article 3, Section 8286

"Pupils, with the written consent of their parents or guardians, may be excused from school in order to participate in religious exercises or to receive moral and religious instruction at their respective places of worship or at other suitable place or places designated by the religious group, church, or denomination, which shall be in addition and supplementary to the instruction in manners and morals required elsewhere in this code. Such absence shall not be deemed absence in computing average daily attendance, if all of the following conditions are complied with:

(a) The governing board of the district of attendance, in its discretion, shall first adopt a resolution permitting pupils to be absent from school for such exercises or instruction.
(b) The governing board shall adopt regulations governing the attendance of pupils at such exercises or instruction and the reporting of thereof.
(c) Each pupil so excused shall attend at least the minimum school day for his grade for elementary schools, and as provided by the relevant provisions of the rules and regulations of the State Board of Education for secondary schools..
(d) No pupil shall be excused from school for such purpose on more than four days per school month.

It is hereby declared to be the intent of the Legislature that this section shall be permissive only.

Article 4, Section 1772

"When, in the judgment of the State Board of Education, there exists sufficient evidence that a textbook listed by the board contains sectarian or denominational doctrine contrary to law or contains propaganda injurious to the welfare of the public schools, the board shall submit the book to be investigated by a committee of impartial experts. The committee shall be constituted and shall conduct its investigation under such rules and regulations as may be prescribed by the State Board of Education. If, in the opinion of the committee, the textbook does contain sectarian or denominational doctrine contrary to law or does contain propaganda injurious to the welfare of the public schools, the Board of Education may remove the book from the official list. (Enacted in 1943)

Section 121

"(a) For reference and library purposes in the public schools, the Bible in the King James Version is not a book of the class prohibited by our statutes; reviewed in II Cal. Law Review, 184.

Pol. Code, sections 1607, subd. 3, 1672, do not in terms exclude from the public schools 'religious' books as such. There is nothing in our statutes aimed at religious work. To be legally objectionable they must be 'sectarian, partisan or denominational in character.'--2d

'Sect,' strictly defined, means a body of persons distinguished by peculiarities of faith and practice from other bodies adhering to the same general system, and 'denominational' is given much the same definition; but the term 'sect' has frequently a broader signification, the activities of

the followers of one faith being regarded as sectarian as related to those of the adherents of another; and it is this broader signification that is intended by the code provisions.--2d.

The statute makes the character of a book the test of whether it is 'sectarian,' not the authorship or the extent of the approval by different sects or by all. That the authors of religious books belong to a sect or church does not necessarily make their books of a sectarian character.--2d.

The fact that the King James Version of the Bible is commonly used by Protestant churches and not by Catholics does not make its character sectarian; its character is what it is, a widely accepted translation of the Bible, and this is equally applicable to the Douay Version. Both are scholarly translations of the Bible, neither being a book 'of sectarian character,' within the meaning of the statute relating to school libraries for reference purposes.--2d.

The mere act of purchasing a book to be added to a school library does not carry with it any implication of the adoption of the theory or dogma contained therein, or any approval of the book itself, except as a work of literature fit to be included in a reference library.--2d.

"The reader needs to exercise caution in drawing final conclusions solely on the basis of the constitutional, legislative, and court provisions reviewed in this appendix. An exhaustive treatment of the legal aspects of religion in education for California would have to include the annotations of the lawmakers, court trials involving religion, and the opinions of the legal profession in general on this topic. We would also have

to know the interpretation of these legal provisions by the California Education Code.[1]

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[1]Edward W. Stadtman, Executive editor, A Survey of Policies of Universities and Colleges in California Regards Research Commitment in Religious Education, Faculty Building; Ann Arbor, Michigan, Assisted by Herman B. Wolfe, T. Earl Sloyer, and Robert Orr Hill, mimeographed in 1947.

CHAPTER II

THE DEVELOPMENT OF THE JUNIOR COLLEGE IN THE LIGHT OF CHURCH STATE RELATIONSHIPS - ALBERTA

It is difficult to understand the development of the Junior College in Canada without first stating some fundamental facts of geographical, economical, historical, and sociological character.

Canada is one of the largest areas geographically while yet representing a single nation. Her area is almost 3,700,000 square miles as compared with 3,100,000 which is the area of the United States. Her density of population is but slightly over three to the square mile. She is a country of ever-expanding frontiers even today. The population in the east is bi-lingual; in the west predominantly Anglo-Saxon and New Canadian (Ukrainian). In the past the main motive for immigration, British and otherwise, has been economic.

Canadians have been influenced by two great cultures. British culture has affected Canada with its emphasis upon tradition, while the United States of America representing the strongest political and

economic power in the world today has influenced her mightily in both the financial and psychological spheres of life.

At the time of the Revolutionary War, there were four dominant Protestant movements in Canada. The area of Nova Scotia and New Brunswick were on the whole Congregational. The Church of England in Canada had a resident bishop in Quebec and had several "limited parishes" under the diocese of New York City. The Methodist Church was a branch of the Missionary Movement of the Methodist Episcopal Church of the United States and was scattered throughout the known areas of Canada. The Presbyterians were backed by the mother Church in Scotland and ministered to those of Scottish descent.

By 1865, the whole area of Western Canada, backed by Canadian and American financiers, was thrown open to immigration. The Canadian Pacific Railway had completed a transcontinental railroad, and placards advertising the "land of milk and honey" were plastered over every immigration depot in British and Europe. As a result, whole sections of populations,

especially from the Ukraine, came to this new land to make their future homes.

At this point it might be helpful to make a brief comparison between existing forces in the United States and Canada. First, Canada had no Negro problem while the United States had nothing quite similar to the French-Canadian idea. Secondly, Canada was conceived in tradition while the foundation of the United States has been predominantly idealistic--freedom of speech, of thought, of worship. Thirdly, settlement in Canada was more difficult than in the United States owing to the great expanse of uncharted country and the severe climate. Lastly, at the outset Canada had almost a solid Roman Catholic population and Protestantism grew by immigration, while the United States began with almost solid Protestant population and Roman Catholicism grew by immigration.

As the population moved westward, the Church moved with the people. Methodist Probationers, Presbyterian Missionaries, and members of the Women's Missionary Society of Canada were the only qualified pro[illegible]sedu[illegible]tionally, and they were called upon to pro-

vide for the educational needs of the children of home-steader, rancher, and storekeeper. It was a natural process for the Church to become prominent in the educational sphere of life. She founded the first schools and colleges.[1] Her missionaries were the first teachers in the rural localities. Missionary doctors were the first medical agents of the New West. Early hospitals were built as a missionary project backed by supporters in the Mother Country and Eastern Canada. Indeed the whole pattern in the West was similar to that in Quebec only in reverse. The Roman Catholic Church had taken the initiative and controlled education among the French-Canadians. When the West opened the Protestant Church followed her people and a similar blueprint was adopted in the development of schools and educational facilities. Thus the Church-related junior colleges came into being. Many began as matriculation colleges for young probationers who came from the Old Land to become student ministers for the various Protestant denominations. When the Western Provinces

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[1] Clarie Edwin Silcox, Church Union in Canada, New York: Institute of Social and Religious Research, 1933, p. 95ff.

were formed, state institutions for Higher Education soon came into prominence. The early Church-colleges followed a pattern of growth suited to the particular locale and the community need. Some remained Church-related. Others became the occupational type of school. Many teamed up with the state to provide higher education for the local area. The need was the whole criterion of action.

This development seems fantastic when compared with the relatively clear-cut statement of State-Church relationship as found in the Constitution and Statutes of the United States. In order to substantiate these facts the Statutes of Alberta as found in the School Act relating to the Church-State relationship are being quoted together with revisions and amendments up to March 31, 1948.

THE SCHOOL ACT[2]

"Interpretation:
In this Act, unless the context otherwise requires,--
a. 'Board' means the Board of Trustees of any school district and the Board of any division

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[2]The School Act of the Province of Alberta, Edmonton, The King's Printer, 1946, p. 1ff.

constituted pursuant to Part XVII of this Act;

b. 'Department' means the Department of Education;

c. 'District' means any school district established pursuant to the provisions of this Act

d. 'School' means a school of any public school district, separate school district, consolidated school district, rural high school district, or school division lawfully established, formed, or constituted under this or any other Act or ordinance respecting schools at any time in force in the Province or any classroom thereof.

Public School Districts;[3]

7. The minority of electors in any district, whether Protestant or Roman Catholic, may establish a separate school therein; and in such case the electors establishing a Protestant or Roman Catholic separate school shall be liable only to assessments of such rates as they impose upon themselves in respect thereof and any person who is legally assessed or assessable for a public school in the district shall not be liable to assessment for any separate school therein.

8. The petition for the establishment of a separate school shall be signed by three electors of the religious faith indicated in the name of the proposed district and shall be in the form prescribed by the Minister.

9. The persons qualified to vote for or against the establishment of a separate school district shall be the electors in the district of the same religious faith, Protestant or Roman Catholic, as the petitioners.

10. The notice calling a meeting of the electors for the purpose of taking their votes on

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[3]Ibid, p. 10ff.

the petition for the establishment of a separate school district shall be in the form prescribed by the Minister, and the proceedings subsequent to the posting of the notice shall be the same as prescribed in the formation of public school districts.

11. After the establishment of a separate school district under the provisions of this Act, the separate school district and the board thereof, shall possess and exercise all rights, powers and privileges and be subject to the same liabilities and method of government as in herein provided in respect of public school districts.

12. For the purposes of this Act a person who is resident at a place which is included within the boundaries of a separate school district shall, if a separate school supporter, be deemed to be a resident of the separate school district and not a resident of the public school district, otherwise he shall be deemed to be a resident of the public school district and not a resident of the separate school district.

Union of Public and Separate School Districts:

29. "If in any area there exists a public school district and a separate school district and it is resolved by the electors of each of such school districts at a public meeting of the electors respectively called for the purpose of considering the question that it is expedient that the districts should be dissolved for the purpose of union, and the establishment of such area as a public school district, the Minister may, by order, notice of which shall be published in The Alberta Gazette, dissolve the existing districts and establish the area as a public school district with such name as he may decide upon; and thereafter the

Minister may make such orders, provisions and appointments as to him shall appear proper for the carrying into effect of the dissolution and the establishment of the public school district, and as to all matters incident thereto and necessary for the operation of the same as a public school district, and for the carrying out therein of all the provisions of this Act and for the adjustment, arrangement and winding-up of all the affairs of the dissolved districts, and for the settlement of their liabilities and disposition of their assets:

Provided that unless the liabilities of the dissolved districts are not otherwise liquidated, they shall be assumed by and imposed upon the newly established district, and any debentures issued by the dissolved districts or either of them shall have the same force in and effect upon the newly established district and the property and taxes thereof as they had in and upon the district by which they were respectively issued and its property and taxes; and the trustees of the newly established district may authorize and direct the levy and collection of such rate or rates as may from time to time be necessary for the discharging of any liability or debenture indebtedness of a dissolved district assumed by or imposed upon the new district.

Patriotic Instruction:[4]

155. In any school patriotic exercises shall be conducted at such times and places and in such manner as the Board may from time to time direct.

In any case where the board directs that the flag shall be saluted, this exercise shall be

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[4]Ibid., p. 58ff.

conducted in such manner as the board may prescribe:

Provided, however, that any pupil whose parent or guardian presents to the principal of the school a written statement setting forth that he or she is a member of a religious organization whose tenets forbid or are opposed to its members individually saluting the flag, shall not be required to participate in the saluting of the flag when prescribed by the board further than to come to attention and to remain standing silently and at attention while the salute is being given in the manner prescribed.

Religious Instruction:

156. All schools shall be opened by the reading, without explanation or comment, of a passage of scripture to be selected from those prescribed or approved for that purpose by the Minister, to be followed by the recitation of the Lord's Prayer:

Provided that any Board may, by resolution, dispense with the scripture reading or the recitation of the Lord's Prayer or both.

157. No religious instruction shall be permitted in any school from the opening of the school until one-half hour previous to its closing in the afternoon, after which time any such instruction permitted or desired by the Board may be given.

Provided that in a high school employing more than one teacher and providing departmentalized instruction a period of religious instruction for each class, not

to exceed one-half hour per day, may appear on the time-table at such time or times as is approved by the Board and the inspector of high schools.

In the case of a school division the powers vested in the Board under sections 156 and 157 shall be exercised by the Board of the school district and not by the Board of the school division.

158. Any child shall have the privilege of leaving the school room at the time at which religious instruction is commenced as provided for in the next preceding section, or of remaining without taking part in any religious instruction that may be given if the parents or guardians so desire.

159. No teacher, school trustee or inspector shall in any way attempt to deprive any child of any advantage that he or she might derive from the ordinary education given in the school, and any such attempt on the part of any teacher, school trustee or inspector shall be held to be a disqualification for and vacation of the office held by him.

General:[5]

308. In this section,--

a. 'Protestant School District' means a district included in a division in which district a majority of the electors are Protestant; and

b. 'Roman Catholic School District' means a school district included in a division in which district a majority of the electors are Roman Catholic.

In the case the Board of Trustees of any Roman Catholic School District or Protestant

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[5]Ibid., p. 133ff.

School District in a division forwards to the Minister a certified copy of a resolution passed by that board requesting the exclusion of their school district from the division on account of dissatisfaction of the board with facilities for religious education, together with certified copies of resolutions passed by the boards of at least two other school districts in the same division approving the first mentioned resolution, the Minister shall by order direct the taking of a vote of the electors in that school district as to whether or not the district is to be excluded from the division and shall fix a date within sixty days of the receipt by him of such certified copies for the taking of the vote, and shall send by mail to the secretary of the school district a copy of the order.

Upon the making of the order it shall be the duty of the Board of such district to hold a poll of the electors in the district wishing to be excluded upon the day fixed for that purpose in the order in the same manner as is provided by sections 190 to 204 subject to such modification as may be prescribed by the Minister for the purpose of adapting the same.

If as a result of the vote taken, there is a majority in favor of the exclusion of the district from the division, the Minister shall proceed, as soon as it may conveniently be done, to make an order for the exclusion of the district from the division to take effect not later than the thirty-first day of December following the taking of the vote.

The order shall prescribe and determine,—

a. the properties which shall be transferred by the Divisional Board to the Board of Trustees of the excluded district; and
b. the liabilities of the Divisional Board

attributable to the excluded district which are in future to be borne and paid by that district.

Every such order shall be published in The Alberta Gazette.

Upon any order of exclusion taking effect,--

a. the li bilities of the Divisional Board attributable to the excluded district shall in future be borne and paid by the school district; and

b. the school district shall not be again included in a division unless a vote has been taken therein and the inclusion is approved by a majority of the electors voting thereon, and the procedure for the inclusion under this subsection shall be regulated in so far as possible, in the same manner as that provided for the exclusion of the district.

Separate Schools:[6]

30. In cases where separate school districts have been established, where land is owned by a Protestant and occupied by a Roman Catholic, or vice versa, the owner shall be assessed in respect of the land.

31. In cases where separate school districts have been established, whenever property is held by two or more persons as joint tenants or tenants in common, the holders of the property being Protestants and Roman Catholics, they shall be assessed in proportion to their interests in the districts of which they respectively are ratepayers.

32. A company may, by notice given to the secretary-

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[6]Ibid., p. 159ff.

treasurer of any municipality wherein a separate school district is either wholly or in part situated, and to the secretary of the board of any public school district in which a separate school has been established, and to the secretary of the board of the separate school district, require any part of the real property of which the company is either the owner and occupant, or, not being the owner, is the tenant or occupant, or in actual possession of, and any part of the personal property, if any, of the company liable to assessment, to be entered, rated and assessed for the purposes of the separate school, and thereupon the proper assessor shall enter the company as a separate school supporter in the assessment and tax roll in respect of the property specially designated in or by the notice, and so much of the property as shall be so designated shall be assessed accordingly in the name of the company for the purposes of the separate school and not for public school purposes, but all other property of the company shall be separately entered and assessed in the name of the company as for public school purposes:

> Provided that the share or portion of the property of any company entered, rated or assessed in any municipality, or in any school district for separate school purposes under the provisions of this section shall bear the same ratio and proportion to the whole property of the company assessable within the municipality or school district as the amount or proportion of the shares or stock of the company so far as the same are paid or partly paid-up, held and posessed by persons who are Protestants or Roman Catholics, as the case may be, bears to the whole amount of the paid or partly paid-up shares or stock of the company.

An Act Respecting School Grants:[7]

1. This Act may be cited as 'The School Grants Act, 1945.'

2. The Minister may, with the approval of the Lieutenant Governor in Council, make regulations for the apportionment and distribution of all money appropriated by the Legislative Assembly for the purpose of making grants toward the support of elementary and secondary education.

3. The regulations made hereunder may provide for the payment of grants to any or all of the following; rural school districts, village school districts, consolidated school districts, town school districts, rural high school districts, separate school districts, and school divisions.

4. The regulations made hereunder may provide for the payment of grants for any or all of the following purposes or to assist in carrying out any or all of the following purposes:
   (a) The operation of elementary and secondary schools;
   (b) The provision of school buildings, including dormitories and teachers' residences;
   (c) The payment of bonuses to teachers;
   (d) The provision of books and equipment;
   (e) The provision of special services, including health services, supervisors of instruction, kindergartens, classes for handicapped children, technical, commercial home economics or other special subjects of instruction, and night classes;
   (f) The provision of conveyance for pupils.

5. In determining the grants to be paid to school districts and divisions, the regulations may have regard to such factors as may be deemed

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[7]Ibid., p. 167ff.

necessary, and without limiting the generality of the foregoing, such factors may include,--

(a) the assessed value of land and the full assessed value of buildings and improvements, and the assessed value of businesses and personal property situated within the area comprised in the school district or division;

(b) the level of instruction offered in any classroom or by any teacher;

(c) the number of pupils in attendance in any classroom;

(d) the expenditure of the district or division for educational purposes, including legitimate costs of administration.

14. Nothing in this Act shall be held to require the child of a separate school supporter to attend a public school or to require the child of a public school supporter to attend a separate school."

Whenever tax exemption is requested on behalf of religious bodies and organizations, "an Act to Incorporate" is brought before the Legislative Assembly of the Province at a regular session and is voted upon in the regular manner. Two such Acts of Incorporation are quoted in part; one on behalf of The Alberta Bible Institute (Protestant); a second "An Act to Exempt from taxation, the Real and Personal property of the Basilian Fathers and the Sisters of Immaculate Conception, Religious Orders, both of Manitou, Alberta (Ruthenian Roman Catholic).

"An Act to Incorporate The Alberta Bible Institute.

Whereas there exists an association under the name of "The Alberta Bible Institute", incorporated under The Societies Act, being chapter 11 of the Statutes of Alberta, 1924, having as its objects the providing of intellectual and spiritual training for prospective minister, missionaries and gospel workers and of promoting the true principles and teachings of the Bible as taught and exemplified by Jesus Christ;

And whereas a petition presented by the said association prays that an Act be passed by the Legislature of the Province to enact as hereinafter set forth; with regard to the corporate status, property, rights and duties of the said association, and whereas it is expedient to grant the prayer of the said petition;

Therefore His Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Alberta, enacts as follows:

1. Mason S. Fausnight, Clergyman, Camrose; Adolf O. Semrau, Clergyman, Camrose; Ralph E. Rowe, Clergyman, Camrose; Katherine Peters, Matron, Camrose; Harry C. Gardiner, Clergyman, Camrose; Edna E. Gardiner, Married Woman, Camrose; Milton Ehman, Clergyman, Edmonton; Victor A. Lindgren, Clergyman, Perintosh; Margaret Knox, Sec.-Treas., Camrose; Albert F. Irving, Clergyman, Carstairs; Marjorie C. Semrau, Married Woman, Camrose; Russell Phillips, Printer, Edmonton; Alexander L. Diemar, Farmer, Vermilion; Jacob Reinchen, Clergyman, Wetaskiwin; Edna Unger, Precentress, Camrose; all in the Province of Alberta, and such others as shall hereafter from time to time become members of the said corporation shall be and are hereby constituted a body corporate and politic under the name of "The Alberta Bible Institute" for the purposes and objects aforesaid. The said corporation shall have a perpetual succession and a common seal.

2. The corporation shall have power,—
(1) To acquire by gift, devise, purchase, exchange, lease or otherwise, real or personal property of any and every nature and kind and to possess, hold and enjoy the same as owner;
(2) To sell, mortgage, lease, exchange or otherwise deal with or dispose of its real and personal property or any portion thereof and to acquire either real or personal property to such extent as may be deemed advisable or desirable and make and execute all necessary and proper conveyances, transfers or other instruments for carrying the same into effect;
(3) To invest all or any sums of money belonging to the corporation in any property or security whatsoever for the benefit of the corporation;
(4) To acquire, take possession of and hold as the corporation may deem proper all such property, both real and personal, as may at any time be mortgaged, hypothecated or pledged to the corporation by way of security or conveyed to it in satisfaction of obligations or debts due or owing to it from any person, firm or corporation;
(5) To borrow from any person, firm or corporation such sum or sums of money as may be found necessary for the purposes of the corporation and to secure any loan to the lender or lenders by bonds, bills of exchange, promissory notes, mortgages, or any other instrument or instruments that may be required or deemed necessary or advisable by the lender or the lenders;
(6) To acquire by purchase or otherwise, build and erect and to manage and conduct all such halls, houses and other buildings as may be found or deemed necessary or convenient for carrying on the objects of the corporation;
(7) On the passing of the proper Resolution by the members of The Alberta Bible Institute, incorporated under The Societies Act, being Chapter 11 of the Statutes of Alberta, 1924, to take

transfer and become owner of all the assets of the said incorporated association, and the corporation shall thereupon become liable for and pay all the liabilities of the said incorporated Association;

(8) To fix, charge and collect fees for any services rendered by the corporation in the carrying out of its objects.

3. The revenues and profits of all property held by the corporation shall be applied to the maintenance of the institutions carried on by it, to the construction and repair of buildings and the acquisition of property requisite for its purposes, and to the promotion of charity and benevolence and to the objects of the corporation.

4. The head office of the corporation shall be at Camrose, Alberta.

5. (1) Within five months from the date upon which this Act comes into force, the President of The Alberta Bible Institute, incorporated under The Societies Act, being chapter 11 of the Statutes of Alberta, 1924, shall call a meeting of the members of the corporation at a time and place to be fixed by him, of which due notice shall be given to all members of the corporation, for the purpose of electing a Board of Trustees and transacting any other necessary business under this Act.

At that meeting the president shall preside and thereupon the members of the corporation shall proceed to the election of a Board of Trustees, which shall consist of nine (9) members, three of whom shall hold office for one year or until the next annual meeting, whichever is the sooner, three of whom shall hold office for two years, and the remaining three shall hold office for three years.

Thereupon, after their election, the Board of Trustees shall elect their officers: President, 1st

vice-president, the vice-president, and a secretary-treasurer; all these except the secretary-treasurer shall be elected from the Board of Trustees; the secretary-treasurer may be elected from the Board of Trustees or from the convention, and these four shall constitute the executive committee; provided, however, that the election of the executive committee is submitted to the meeting for confirmation.

(2) The secretary-treasurer of the executive committee by virtue of his office shall be an ex officio member of the Board of Trustees.

(3) At the first annual meeting thereafter and at each subsequent annual meeting of the members of the corporation three (3) trustees shall be elected by and from the members of the corporation.

(4) The said officers shall hold the same respective offices both on the Board of Trustees and on the executive committee and their term of office shall be for one (1) year.

(5) At the said meeting the members of the corporation shall elect a curriculum committee of five members, which shall hold office for one year, or until the next annual meeting (whichever is the sooner) and shall include the president of The Alberta Bible Institute.

(6) Persons elected to the Board of Trustees shall be subject to recall by the members of the corporation at any meeting duly held and constituted, and should a declaration of vacancy be made by the said meeting of the said corporation, the said vacancies shall thereupon immediately be filled by a vote of the members of the corporation.

(7) Six of the membership of the Board of Trustees shall constitute a quorum at all regular and special meetings. A majority of the members of the executive committee will constitute a quorum at all meetings of the executive committee.

(8) A majority of the votes of members of the corporation present at annual or other meetings of the corporation shall decide all questions and the chair-

man shall not vote except in case of a tie.

6. (1) The existing constitution and by-laws of The Alberta Bible Institute, incorporated under The Societies Act, being chapter 11 of the Statutes of Alberta, 1924, and registered with the Registrar of Joint Stock Companies on 30th March, 1936, so far as they are not inconsistent with this Act, shall be deemed to be the constitution and by-laws of the corporation, and shall be deemed to be in full force and effect upon the day upon which this act comes into force.

(2) The corporation may by by-law passed at any annual meeting make and from time to time repeal and alter the constitution and by-laws, which are not inconsistent with section 2 of this Act, for the government, conduct and administration of the property, affairs, business and interests of the corporation and for the election, appointment, retirement, renewal or dismissal of its members, trustees, officers, agents and employees, and for filling any vacant office thereby or otherwise occasioned and for the holding and conducting of annual meetings, the holding and conducting of the meetings of the Board of Trustees, or for any other purpose in connection with the management and control of the business of the corporation.

7. All the personal property and the real property with the present institute school and dormitory buildings situate thereon (but excepting the teacherage in the south-west corner thereof) described as,--

The south half of block one (1) in Mount Pleasant, a subdivision of the Townsite of Camrose, in the province of Alberta, Dominion of Canada, of record in the Land Titles Office for the North Alberta Land Registration District as plan 361 -E, reserving unto the Canadian Pacific Railway Company all coal and also reserving thereout all other mines and minerals;

Together with any other buildings that may

be constructed for academic purposes on said south half of block one (1) plan [illegible], within the said Town of Camrose, if they be not, wholly or in part, private residential dwellings for a teacher or any other member of the staff; provided, however, that there shall always be rooms in the dormitory buildings for one male and one female teacher acting as supervising dean and preceptress, and for no other person not a bona fide student attending the institution.

While used for the purposes of the corporation shall be exempt from all taxes, rates, levies and assessments of every nature and kind except local improvement and frontage taxes.

6. This Act shall come into force on the day upon which it is assented to."

"An Act to Exempt from taxation, the Real and Personal property of the Basilian Fathers and the Sisters of Immaculate Conception, Religious Orders, both of Mundare, Alberta.

Whereas there exists an association commonly known as "The Basilian Fathers," in the district of Mundare, in the Province of Alberta, incorporated under the name of "The Ruthenian Catholic Mission of the Order of St. Basil the Great in Canada" by an Act assented to on the 16th day of June, A.D. 1906, Edward VII and being chapter 152 of the Statutes of Canada, 1908;

And whereas there also exists an association commonly known as "The Sister of Immaculate Conception," in the said district of Mundare, incorporated under the name of "The Sisters Servants of Mary Immaculate" by an Act of the Parliament of Canada, assented to on the 7th day of August, A.D. 1940, 4 George VI, and being chapter 5., 1940;

And whereas the said two Orders have as their objects the maintenance and carrying on of parishes or missions, the erection, maintenance and conduct of churches, cemeteries, schools, colleges, orphanages and hospitals, in any of the Provinces of

Canada; the providing of theological and missionary training schools for the purpose of promoting greater study and knowledge of the Bible as the Word of God so as to enable those desirous of coming within the sphere of influence of the said associations to become more useful and efficient in the advancement of education and religion, charity and benevolence;

And whereas a petition presented by the said associations pray that an Act be passed by the Legislature of the Province to enact as hereinafter set forth; with regard to the exemption of the taxation of said associations;

And whereas it is expedient to grant the prayer of the said petition;

Therefore His Majesty, by and with the advice and consent of the Legislative Assembly, of the Province of Alberta, enacts as follows:

1. The said associations, namely, The Basilian Fathers and The Sisters of Immaculate Conception, shall be responsible for the maintenance and financing of their own medical and hospitalization scheme, provide their own grade and high school, and shall be liable to indemnify the Village of Mundare, the Municipal District of Lamont, the Lamont School Division and Mundare School District from any hospitalization, medical or educational expenditure incurred by them in respect of any person on the staff of or attending and residing in the said institutions.

2. All the real and personal property described as and situate on,—

(a) All that portion of the north east quarter of Section 19, Township 53, Range 16, West of the 4th Meridian, in the Province of Alberta, described as follows: Being bounded on the south by the north limit of Third Avenue as

shown on a plan of subdivision of the east half of said section 19 and filed in the Land Titles Office for this Land Registration District as Plan 610V.; bounded on the east by the east boundary of the said north east quarter section; bounded on the west by the production northerly of the east limit of First Street west as shown on Plan 610V to intersect the east boundary of the said north east quarter section. The land hereby described containing 14.73 acres more or less; but excepting thereout all that portion of the said lands described as follows: Commencing at the intersection of the east boundary of the said quarter section with the northerly boundary of third avenue as shown on the said Plan 610V.; thence westerly along the said northerly boundary of Third Avenue to its intersection with the production northerly of the westerly boundary of Main Street as shown on said Plan 6107; thence northerly along the said production of the westerly boundary of Main Street to its intersection with the easterly boundary of the said quarter section; thence southerly along the said easterly boundary to the point of commencement, containing 2.2 acres more or less. The land hereby described containing 12.58 acres more or less. Reserving unto The Canadian Pacific Railway Company all coal and petroleum and also reserving thereout all other mines and minerals. The said lands being situate in the Village of Mundare;

(b) All that portion of the North West quarter of Section Ten (10), Township Fifty-three (53), Ranges Sixteen (16) West of the Fourth Meridian, in the said Province of Alberta, more particularly described as follows: Commencing at a point 814 feet north from the south west corner of the said quarter section on the west boundary thereof, thence East and parallel to the South boundary thereof 410 feet; thence North and parallel to the West boundary thereof 435 feet; thence West and parallel to the South boundary thereof 410 feet more or less to a point on the said West boundary; thence South along the

East boundary thereof to the point of commencement, the land hereby described containing four (4) Acres more or less; the said land being situate in the Municipal District of Lamont;

(c) All that portion of the South East quarter of Section Thirty (30), Township Fifty-three (53) Range Fifteen (15), West of Fourth Meridian described as follows: Commencing at the South East corner of the said quarter section thence North along the East boundary thereof three hundred and eighty-seven and twenty hundredths (387.20) feet; thence West and parallel to the South boundary thereof four hundred and fifty (450) feet, thence south and parallel to the East boundary thereof three hundred and eighty-seven and twenty hundredths (387.20) feet more or less to a point on the South boundary, thence East and along the said South boundary to the point of commencement; the land hereby described containing four (4) acres more or less; the said land being situate in the Municipal District of Lamont;

while used for school, educational and religious purposes shall as from the first day of January, A.D. 1947, be exempt from all taxes, rates, levies and assessments of every nature and kind, save and except special frontage assessment taxes under The Town and Village Act.

3. This Act shall come into force on the day upon which it is assented to."

Finally, in a letter received from Mr. J. H. Weaton, Chief Municipal Inspector for the Government of the Province of Alberta, he writes relative to Tax Exemptions for Religious Colleges:

"Assessment and taxation in the Province of Alberta is directed and controlled by 'The Assessment Act'. This Act governs all assessment in towns, villages, municipal districts and improvement districts (unorganized territory). The said

Act does not govern assessment in any of the cities (seven) in our Province. Each of the seven cities is in direct control of the matter of assessment and taxation within its bounds, and of course there is a difference as between city and city with respect to assessment and taxation. This difference is especially true with respect to exemptions from assessment and taxation.

The Assessment Act makes no general provision for exemption from assessment and taxation of any religious college. It does provide exemption for buildings used for divine service or public worship together with a limited acreage of land. The Assessment Act does not provide for exemption of a parsonage or any other building than the building used for divine service.

Some cities have provided special exemption for certain colleges, but these colleges are not necessarily religious colleges.

In other municipalities than cities, special private acts of the Legislature have been passed exempting certain religious colleges and institutions from taxation. I understand that Mr. Mckenzie has forwarded you certain private acts in this regard. There are a number of other Acts similar to the ones forwarded to you, but they are all of like nature.

In short, it may be said that there is no general Provincial provision for exemption from taxation of religious colleges."[8]

What conclusions may be drawn relative to the Church-State relationship in Alberta? There are a number.

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[8]J. H. Deaton, Letter on behalf of the Government of the Province of Alberta, dated February 11, 1949, file number 10433.

1. It is possible for both Protestants and Roman Catholics to enter the educational field on the parochial school basis.
2. Religious education may be given through public state schools on exactly the same basis as any other subject providing the local Board offers its consent.
3. Church schools may receive grants from the government if they meet with the Departmental standards.
4. Consequently state funds may be used to help defray educational expenditures where religious education is a part of the curriculum.

The possible results and developments are rather significant. For example, a teacher in religious education may be taken on the payroll of any state college or university and paid from state funds providing the appointment receives the sanction of the College or University President, faculty personnel committee, and senate. Or a department of religion might be created in the above-stated conditions.

Again in higher educational institutions, sub-

jects in the religious field of learning are already on the prescribed curriculum of the University of Alberta, Mount Royal Junior College, and Alberta Junior College, and the curriculum in this area of study might be increased through the action of the proper governing bodies. That is more, the presence of a consolidation of believers in the form of the United Church of Canada lends added weight and unity to the policy that could be carried into effect in this situation. The religious education field in Alberta is wide open so far as the legality of the church-state relationship is concerned.

CHAPTER III

A STUDY OF THE MEANING OF RELIGION IN THE JUNIOR COLLEGES OF ALBERTA

The Junior Colleges of Alberta fall into two categories, namely, Church-related and State institutions. There are five accredited Junior Colleges in the Province, and possibly a sixth although no official information could be obtained to place it definitely within the 'accredited category'. Oddly enough, this Institution answered no correspondence whatsoever, and ignored the questionnaire that was sent. The following Junior Colleges were contacted:

1. Alberta College (Church-related)
2. Concordia College "
3. Lacombe Junior College "
4. Mount Royal Junior College "
5. Olds School of Agriculture (State)
6. Vermilion School of Agriculture (State)

The Lacombe Junior College under the auspices of the Seven Day Adventists, was the only one in question so far as official recognition was concerned, and no information was received.

The instrument used in the survey together with the covering letter is being quoted in full. The questionnaire was adapted to the particular study and in order to be inclusive enough to consider religion as a way of life and not merely a doctrinal approach to the Christian Faith. But it ought to be borne in mind that the word 'religion' is not used as a summation of all religions but as applied to the Judeo-Christian heritage of faith. Some may feel that this stand is contestable, but the assumption is made that this heritage provides the highest religious values available to man, when considered in the light of non-sectarian prejudice. Many instruments were studied in the preparation of the one used. The one found in the pamphlet "Suggested Syllabus on Religion in Higher Education"[1] as prepared by Harrison S. Elliott proved to be most practical and valuable. And I am indebted to Dr. Harrison's presentation as found in that article for the most practical aid.

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[1]Harrison S. Elliott, Suggested Syllabus on Religion in Higher Education, Chicago; Reprinted from Religious Education, January 1942, p. 9.

The Pacific School of Religion
Benton Hall,
1798 Scenic Avenue,
Berkley, California,
February 8, 1949.

Dear Mr. President:

As a student at the above Institution, I am engaged in writing a Master's Thesis on the following topic, "A Study of the Junior Colleges in Alberta, Canada and California in the light of the Influence of Church-State Relationships on Religious Education." It is necessary therefore, to determine to some extent the place and meaning of religion in the Junior Colleges concerned. I realize that the word 'religion' has a vague meaning. On the one hand, it can convey the idea of formalized, organized Church-system of our day. On the other hand, it can mean a system of values. In either sense, its meaning for education in the Junior Colleges is relevant to my Thesis subject. Accordingly, I am taking the liberty of asking you to kindly fill out the attached questionnaire. Your compliance with my request will be an act which will make me entirely obliged to you. This request means taking of some portion of your time in an already full schedule. Yet

I have no other resort. And I know that your interest in this study will prove invaluable to me in my attempt to realize fully the significance of education in the largest sense.

If you have on hand any brochure or pamphlet giving a brief history of the College together with courses offered, this material would be most helpful.

Thank you for your kind consideration.

Sincerely,

Hart Cantelon.

P.S. To meet the rough draft deadline, this portion of the study will have to be completed by the end of February. Your early reply will be of real value to the total study.

Questionnaire

1. What type of Institution is your College? (Check Which) a. State___b. Church___c. Municipal___ d. Independent of all governing forces___.
2. If your College was founded by some Church organization, under what denomination?_____.
3. What is the present relationship, if any, to that denomination?_____.
4. Would you say that the matter of religion never

enters into the picture as a determinative factor in the selection of the faculty? ___Yes ___Sometimes ___No.

5. Could you give approximately the percentage breakdown of the staff into the following categories: a. Roman Catholic___% b. Protestant___% c. Jewish ___% d. Others___%.

6. From your personal relationship with them could you determine their interest in Church or Synagogue? Active___% Nominal Church-goer___% Indifferent___% Apparently antagonistic___%.

7. In your contact with the student body what do you find the attitudes are toward: a. Religion in the Organized sense_____.
b. Religion as a sense of values or way of life__
_____.

8. From your personal relationship with the students could you determine their interest in church or Synagogue? Active___% Nominal Church-goer___% Indifferent___% Apparently antagonistic___%.

9. Are students required to state their Church affiliation on registration? Yes___No___.

10. What approximately would be the percentage in the following categories? Protestant____% Jewish____% Roman Catholic____% Others____%.

11. In the actual teaching process is any effort made to identify religion in its broad sense as it appears in the study of such subjects as History, Literature, Philosophy, and Sociology? Much_____ Some_____None_____.

12. Do you sense any inadequacy on the part of students and faculty in trying to give meaning to religious thought as found in such disciplines? Always_____ Often_____Frequently_____Seldom_____Never_____.

13. What do you think is the influence upon the students with regard to these religious matters as found in non-religious subjects? Positive_____Negative _____Indifferent_____.

14. Is it a faculty policy to deal with, avoid, ignore, or refuse to deal with such religious matters as they crop up in non-religious subjects? Deal with it_____Ignore_____Refuse to deal with_____ Avoid_____.

15. Do you think the students are ever helped in under-

standing these matters by referring the student to a religious counselor? _____Yes_____No.

16. Does your College program have a functional approach to religious values through any of the following? (Check which). a. teaching students to act on Christian purposes or objectives?_____ b. teaching students to live and work effectively with people?_____c. teaching students to evaluate situations and act on the basis of a deliberate evaluation?_____d. teaching students the need of equilibrium of personality or integration of self?_____e. encouraging students to take part in activities such as student drives for relief, etc?_____.

17. As far as you can would you place your College in the following categories as to its stand on the matter of religion:

a. [illegible]___Through what type of program?_____ _____ Is this approach satisfactory?____Yes____No_____Weaknesses

b. [illegible]___What courses are required_____

College Chaplain?_____Compulsory Chapel services

_____Other ways_____

c. RELIGION AS AN ELECTIVE_____Voluntary Chapel services_____How is Chapel attended?____Good

_____Fair____Poorly. How often held_____

d. THAT TO REMAIN UNBIASED THERE MUST BE NO PROVISION FOR RELIGION AS SUCH_____.

Do students find religion available through outside agencies?_____ Are branches of religious agencies found on the Campus?_____ Are there any requests for a greater religious emphasis?_____ Do you think this method does the job in the eyes of the educator?_____ .

Alberta College

Alberta College was founded by the Methodist Church and received its charter from the Government in 1903. It was the realization of a vision of Rev. George McDougall, the first native Indian missionary of the West. Seventy years before the College received its charter George McDougall secured a grant of land from the Hudson Bay Company for the purpose of a Christian Educational Institution. "How realistic the vision of Rev. George McDougall was is evidenced by the strategic

and commanding position the College occupies. It lies at the very center of a growing city in which is located the seat of government and the Provincial University. As 'The Gateway to the North,' Edmonton becomes the distributing center for a vast territory stretching to the Arctic Ocean. A wonderfully rich country surrounds the city, and in this ideal location Alberta College stands at the center, holding aloft a torch to guide the youth of today towards a full development of their mental, moral and spiritual qualities."

The Calendar states specifically the College's stand regarding religious education. "The college has made religious instruction a recognized subject of the curriculum. The courses conform to the youth curriculum standards as outlined by the Religious Education Council of Canada. Special certificates are granted to those who complete the course. Students will attend the morning service of the church to which they belong. There are many religious groups represented in the student body living together in a splendid spirit of unity and good-will."

One of the courses taught in the area of reli-

tion is called Bible Study I. The objectives of the course are stated as follows:

1. "To provide an adequate historical and geographical background for an intelligent reading of the Bible. It is suggested that, as far as possible, this instruction be related to the relevant parts of the courses in Social Studies.

2. To explain what the Bible is and how it came into being. In the more advanced courses this instruction will be directed especially to the story of the authorized version.

3. To quicken an appreciation of the English Bible as literature. This book is correctly regarded not only as the greatest repository of story, drama, and song that we possess, but also as the greatest masterpiece of our English prose. McCauley refers to the English Bible as 'a book which, if everything else in our language should perish, would alone suffice to show the whole content of its beauty and power.' In this connection selected passages have been set for memorization.

4. To present the Bible as an essential element in the culture of every educated man and woman. No other single book has had so profound and so pervasive an influence upon the English race. It has moulded not only our speech but the very manner of our thinking. And the opinion may be ventured that without a knowledge of this book no one can read our literature intelligently, for that literature has been penetrated through and through with the thought and the feeling of the Bible and the very cadences of our greatest prose follow its rhythms. Huxley says that 'for three centuries this book has been woven into the life of all that is best and noblest in English history'. And Coleridge points out that 'intense study of the Bible will keep any writer from being vulgar in point

of style'. These considerations would suggest that Dover Wilson is not exaggerating when he says that 'apart from all questions of religion, when the English people ceased to take an interest in the English Bible, they lost the traditional basis of their national culture and no substitute has since been found'.

5. To bring home to the students, as far as their capacity allows, the fundamental truths of religion and their bearing on human life and thought. In practical terms this objective will involve an understanding of Christ as a living personality immediately present in life, and an understanding of His teaching as a body of precepts in no way remote from life but immediately related to it in all its aspects. Under this head it is urged that the teacher avoid abstraction and generality. The concrete method of the Bible itself should be taken as a model of how the teaching ought to be done. The story of the life and the exposition of the teaching should be made as meaningful as possible. 'Subject-matter has meaning for the student only as it helps him to solve problems that are real to him'. Such problems will be both personal and social; they will involve manners, morality, social and political duty, and the solution of all these problems will be comprehensively found in the two commandments of Christ. Moreover, 'most of our social institutions and ways of behavior cannot be understood unless one knows something of their origins'. In these commandments will also be found the origins of our moral code as well as of the social, economic, and political ideals of our western civilization. Here again it is suggested that the teaching be related, as far as possible, to the relevant parts of the courses in Social Studies. Above all, 'nothing should be done to lead students to the impression that religion is something apart from and superimposed upon the life of the College.....In all the activities of the College the student should be led to love mercy, to do justly, and to walk humbly'.

6. To foster and, as far as possible, to provide means of expression for the natural craving of every student for religious knowledge and religious experience."

Other courses include:

1. Foundations of Belief; Modern Religious Cults
2. Practical Christian Work: Sunday School; Church Music; Church Organization. Students will be assigned to churches carrying on Young People's work.
3. Electives - for practical studies such as Expression Drama and Music related to religious activity and experience.

Credit is given for all these courses as of the same importance as secular subjects on the curriculum.

There is a morning Chapel service throughout the week. Resident students belong to study groups where Biblical Content and Experience is openly discussed for one hour each week. This practice has been carried on for the past thirty years, and Dr. Willett, the President, comments that the situation is "not entirely satisfactory". There is "much" effort made to point up religion as it appears in the study of such subjects as History, Philosophy, Psychology, and Sociology, and the influence upon the students along religious matters is "thought to be positive". "Frequently," religious matters are discussed in the teaching of sec-

religious subjects. The President feels that students are helped "to a limited degree" in the understanding of religion through the teaching of any part of the curriculum. As to the evaluation of the content of religion in the curriculum, Dr. Villett states "the content depends entirely on the character, emphasis, and genius of the teacher. 'Religion' is not in our State curriculum." Moreover, religion has a functional approach on the campus through the teaching of students to act purposefully, work effectively with people, evaluate situations and decide on the basis of such evaluation; through the teaching of the sense of need for balanced, integrated behavior, and by means of such concrete avenues as Red Cross, Chinese Relief, Student Funds, etc. The President is the official College Chaplain.

In conclusion, the main religious emphasis of the College is experienced by the resident students. Non-resident students do not receive very much attention in religious education unless they are primarily interested in this type of emphasis in education. A

great task lies ahead of the policy-making group to make more effective the objectives laid down in the past, if the College, as an educative force, is to live up to the intention of its founder.

Mount Royal College

Mount Royal College is situated at Calgary, Alberta, the second largest city of the province. It is a co-educational College "in affiliation with the University of Alberta" which is the State university. This, too, is a Church-affiliated institution founded by the Methodist Church in 1910 under the leadership of Dr. G.W. Kerby. The policy of the College is best expressed by quoting the following excerpts from the Calendar:

> "Mount Royal accepts as a definite idea of training the development of the mental, moral, social and physical faculties. During its short history, thousands of students have gone forth with improved preparation for better service.....
>
> The aim of Mount Royal Junior College is to provide such a well-balanced educational training as students may become intelligent citizens of Canada with an appreciation of the things that make for culture and lasting greatness. With relatively small classes, we have the opportunity to treat each student as an individual and to assist him in achieving the maximum development of which he is capable. For the furtherance of this aim the College employs a faculty who are by training, experience and Christian character qualified

to provide such instruction...The school stresses the development of character through the development of mind and body.....

The Christian note is dominant in all the activities of the College but is divorced from sectarianism. The policy of the school recognizes that education without regard for the student's spiritual and moral nature is wholly inadequate. There are many religious groups represented in the student body, yet there is a splendid spirit of unity and goodwill."

However, the only religious education courses outlined in the Calendar are those offered to the "Evening Classes and Adult-Education Studies". They include:

1. Marriage and Home Education
2. Leadership Training
3. The Bible in Modern Life.

In 1948, a Director was appointed for this department of the College Curriculum in the person of Rev. W. John Collett B.A., a minister of the United Church of Canada.

An interesting development in Church-State relationships is brought to mind by the comment of the Vice-principal, Mr. Collett. He writes, "Mount Royal College became a part of the United Church of Canada at the time of Church Union (1925). It is now under

the supervision of the Board of Secondary Schools and Colleges (National Church Board). It receives no financial assistance and acts under a charter from the Alberta Government. Church control is very nominal".

The religious emphasis is described as "central". There is compulsory Chapel every morning of the week except Sunday; "expected attendance at Church once each Sunday; expected attendance at either a college Young Peoples Group or a Sunday Morning Forum". This policy has been maintained since 1910. In evaluation, Mr. Collett comments, "many points are being questioned - the possibility is that a transfer will be made to religion as a required part of the curriculum by next year (1950)".

So far as general curriculum is concerned, there is "some" effort made to point up religion in general courses. There appears to be a "positive" influence on the students along religious matters. Religious matters are discussed in the teaching of non-religious subjects. Students receive help in understanding religion through the teaching of any part of the curriculum. "The staff is most cooperative in suggesting questions that arise

which may be discussed in open forum." In the over all evaluation, Dr. Collett writes, "the effect of sympathetic attitude on the part of the staff gives a positive approach to religion."

Functionally, students are taught to act purposefully and to live and work creatively and effectively with people. "Attempts are made" to teach them to evaluate situations and make decisions accordingly. The need of balanced, integrated behavior and personality is stressed and "a student counseling system is being established." Practical efforts such as parcels for Britain, Red Cross, and Community Chest are campus projects and are described as "fairly effective" in this approach to religion. The President, Dr. John H. Harden, is official Chaplain assisted by Rev. H. J. Collett and other clergymen of the City.

The general tone of the results of the study of this College indicates that Mount Royal is in a period of transition from the stereotyped character of Church-related colleges in the past to a more integrated and effective channel of religious education and activity. At present there is a definite lack of religious sub-

fects on the curriculum. But it must be kept in mind that this College is far closer to the pattern of the State institution than Alberta College and accordingly must to some extent fall in line with the standards and policy set up by the provincial university. The Student Christian Movement and the Inter-Varsity Christian Fellowship are both active on the campus.

Concordia Junior College

Concordia Junior College represents the third Church-related college in this study. It was founded in 1921 under the auspices of the Lutheran Church - Missouri Synod. This institution is located in Edmonton, Alberta, the capital city of the Province. "The supervision and control of teaching, college property, finances, teaching staff, and all other matters pertaining to the life of the school are in the hands of the Board of Control, which is elected by Synod every three years and consists of the President of the District in which the school is located, a pastor, and three laymen."

The Purpose and Aims of Concordia Junior College as outlined by the Calendar are:

"To train young men for the ministry in the

Lutheran Church. The ministerial student is required to secure the credits necessary for a high school diploma and in addition to complete two years of work in the junior college department....

A secondary purpose of the college is to prepare young men and women for entrance into the synodical normal schools at River Forest and Seward, and for deaconess work in Lutheran congregations.....

In addition, Concordia welcomes also a limited number of Lutheran students who intend to prepare for other professions or who wish to obtain a high school and junior college education under Christain teachers in a Christian atmosphere. Specific pre-professional curricula are offered which prepare for university matriculation, normal training, or nurses' training.....

The school seeks at all times to give a thorough and up-to-date training in the subjects listed in its courses of studies...In addition, however, to developing a desire for knowledge, methods of logical thinking and sound judgment, Concordia strives to provide the student with a Scriptural basis for evaluation and criticism, and to inculcate the Christian view of life.....

At the same time the teachers of Concordia are aware of the fact that education does not take place only in the classroom. It is more than lessons and credits received. A serious effort is made, therefore, to utilize all educational forces at the school's disposal to develop a well rounded Christian personality."

The curriculum of the College is divided into four categories: pre-ministerial, pre-normal, university matriculation, and admission to training for nursing. Religious courses are required in all four divisions.

The aims of the courses in religion are:

1. To acquaint the student even better with the redemptive work of Jesus, his Saviour, by widening his knowledge of the plan of salvation.

2. To aid the student in solving the problems of life, particularly the problems of adolescence, in the light of God's Word and to assist him in developing a strong Christian character by precept, example, counsel, and Christian discipline.

3. To guide the ministerial student in laying the foundation for the professional course in theology by deepening the doctrinal background and widening his Biblical knowledge.

4. To equip the non-ministerial student for intelligent Lay-leadership by giving him a broad foundation in Biblical knowledge and doctrine and applying it to life.

5. To have all students acquire a reasonable knowledge of the history of the church and of the distinctive doctrines of the churches of Christendom."

The religious courses are five in number.

1. Religion I - doctrines of the Lutheran Church

2. Religion II - Bible History of the Old Testament

3. Religion III - Bible History of the New Testament

4. College Religion I - An analysis of the books of the Bible based on Kretzmann's "Finding Our Way Into the Bible". Review of Luther's Small Catechism.

5. College Religion II - A course in Christian doctrines.

It is also interesting to note the aims of each of the non-religious departments. For example:

"The aims of the course in English are:

1. To develop the ability of the student to express himself clearly, correctly, and as effectively as possible in oral and written English
2. To train the student to read audibly and intelligently.
3. Through a wide range of reading, to extend and enrich the student's experience and to develop his ability to interpret his own environment.
4. To develop the student's ability to recognize and appreciate good literature.
5. To help him evaluate literature from a Scriptural point of view.
6. On the college level: to acquaint the student with the historical background of English literature.

The courses in the Social Studies are planned so that the student may realize the following:

1. To interest himself in the story of civilization and to discover God in history.
2. To relate his studies with present-day problems with a view to finding out how he may cope with these problems.
3. To understand and to appraise the various types of economic and political systems which have prevailed at various times in history.
4. To realize more fully that he must be prepared to discharge adequately his social responsibility, both as a child of God

and as a citizen in a democracy.

The study of science has two main purposes: first, to give the student an appreciation and understanding of this important and pervasive aspect of our civilization; second, to develop in him the ability to solve such of his problems as are susceptible to scientific treatment. In carrying out these purposes the course in science aims:

1. To lead the student to appreciate and understand how science has grown into what it is today.
2. To acquaint the student with the vast store of information concerning the structure and composition of matter as well as the nature of the physical and biological world of which he is a part.
3. To develop the idea that our universe is an orderly one in its behavior, and that changes and phenomena that take place in it are the result of scientific laws, and principles operating in it under the governing hand of the Almighty God.
4. To encourage the student to think and reason intelligently, in terms of scientific principles, about the nature and organization of his environment."

The above information is sufficient evidence that religion is definitely central in the College life. There is a twenty-five minute chapel service every morning with "seven to ten-minute addresses based on a text of Scripture. Evening chapel is held each day with

"Scripture reading and liturgy." This policy has been pursued for the past twenty-eight years and is described by A. F. Schwermann, President, as "eminently satisfactory." Chapel service is not compulsory but "practically all" of the students attend. This approach is evaluated as "Ideal". Much effort is made to point up religious problems as they appear in non-religious studies. "All instruction is imparted by Christian teachers from a Biblical viewpoint." Religious matters are discussed "daily" in the teaching of non-religious subjects. "Students are taught to evaluate every situation in the light of the Word of God. That is our foremost aim." Mr. Schwermann believes that the students are definitely helped in understanding religion through the teaching of any part of the curriculum. "The student must learn to apply it (religion) constantly; it must permeate his life." Religion in the curriculum "is the only proper way to teach young people. They have not only a body and mind, but also a soul. A good education ought to provide for all three". Students are taught to act purposefully and to live and work effectively with people. Integrated behavior and balanced personality are considered as partial aims,

"but balanced, integrated behavior must not flow from the selfish desire to develop personality, rather from the love of Jesus." International Student Service, Red Cross, Relief, Missions, and Radio are part of the special projects conducted by students on the campus.

Concordia College is an example of a parochial school on a college level. It represents the strongest Christian influence which approaches sectarian characteristics of any among our study. This College provides the most definite doctrinal emphasis while still meeting the broad standards of the Department of Education of the Provincial Government of any college under scrutiny in this survey.

The Schools of Agriculture at Olds and Vermilion

Both of these colleges are state controlled. They were established in 1913 "to give practical instruction in Agriculture and Home Economics to the farm youth of Alberta."

> "The Alberta Schools of Agriculture and Home Economics operate under the direct supervision of the Provincial Department of Agriculture. Their essential function since their inception, thirty-five years ago, has been the training of rural youth of the Province whose lives will be spent on the farm and in the farm home. Only a portion of this very large group have been

> privileged to avail themselves of the courses offered, but the success of any educational project is only partially measured by enrollment totals. Of much greater consequence is the contribution made by graduates during their careers to the industrial, social and cultural development of their communities and of the country as a whole."

Students in these colleges are expected to "show both within and without the school such respect for order, morality and the rights of others, and such sense of personal honor as is demanded of good citizens."

Religious emphasis is on a broader basis, than heretofore evident. Students are expected to attend a religious service once each Sunday "in such church as may be prescribed by parent or guardian." Each school is free to set up its own policy with regard to the attendance at chapel service. In the curriculum, religion, as a sense of values, is traceable in two of the second year courses, namely, Economics and Co-operation and Rural Sociology. The latter includes a study of the rural conditions in Alberta with special consideration of the characteristics of the farmer and farm life; the rural home, the church, the school, and other educational facilities; recreational halls, athletic fields and other social factors operating in rural areas; and present day trends in rural social life.

At the Olds Agricultural College, a course is included in the curriculum entitled "Religious Leadership." An estimated twenty-percent of the student body take this course. There is no College Chaplain, and no religious courses are required. Ministers from various churches visit the school and call on students in the dormitories. Mormons hold regular religious services in the school among their own students. Otherwise, the main religious emphasis is carried by Young People's Groups in Churches on an off-the-campus basis. There is no provision for religion in the College excepting for such lectures as the President, Mr. Fred W. Miller gives on the topic. Two religious agencies are at work on the campus, but were not named in the questionnaire. Approximately twenty-five percent of the students are active. There is an effort made to point up religion as it appears in the study of non-religious subjects. Mr. Miller states that such an emphasis is "not the nature of our course." Students are taught to act purposefully and to live and work effectively with people. They are urged to evaluate situations and make decisions on the basis of such evalu-

ations. Well-balanced, integrated behavior and personality are among the aims of the teaching process. Various house committees, students' council, literary, Social and Athletic Committees working constantly under the supervision of the Deans in residences create channels for the functional approach of religion on the campus.

In conclusion, President Miller states "I am an elder in the United Church of Canada and I personally take an active interest to see that students attend the churches of their religion or choosing. I am on very friendly terms with all the ministers and they assist in keeping the students interested in the church."

At Vermilion College of Agriculture there is a regular Sunday Chapel Service. Attendance is not compulsory and approximately fifty percent of the student-body attend. Otherwise all the religious emphasis (outside of the general statement made to curriculum previously) is provided by religious agencies in the neighboring town of Vermilion. No branches of religious agencies are at work on the campus. In the general curriculum, however, there is "much" effort made to point up religion as it appears in the study of such subjects

as History, Literature, Philosophy, Psychology and Sociology as contrasted with the Old College which made no effort whatsoever to make this emphasis. Religious matters are discussed "a little" in the teaching of non-religious subjects. President E. F. Bentley writes, "In teaching Vocational Agriculture and Home Economics considerable emphasis is placed on 'living' as well as 'making a living'. Some reference is made to religion and church services etc., in community activities, but no attempt to emphasize religion especially. Students are encouraged to attend divine service once at least each Sunday, but no compulsion. About 50% attend our own chapel and about 40% of the enrollment attend church."

The comment on the Chapel Service in the Vermilion Yearbook of 1948 is enlightening. "At our regular Sunday Chapel service this morning Mr. Folk had Arranged for a guest speaker. There was the usual fair crowd, though I often wonder why room one isn't packed every Sunday as everyone seems to enjoy the sing-songs so much. I enjoyed the speaker though it made it seem a bit more like regular church, until we started to sing. Mr. Folk has a very sincere and quiet manner with

his little hints and comments, but he really comes up when the singing starts. I think that Miss Daly, too, loves playing for the hymns as much as we do singing them. We had a selection by the Choir entitled, 'The Lord is My Shepherd', which was very well rendered, then someone called for number 541 and we were away with all our favorites for the next half hour."

A summary survey-chart serves to picture general conclusions as follows:

Name of College	Affiliation	Age of College	No. of Students	Degrees	No. of Fac. Members
Alberta College	Church	75 (approx)	1800 (approx)	yes	100 (approx)
Mount Royal College	"	100 (approx)	2200 (approx)	yes	not available
Concordia	"	15 (approx)	75	yes	75
Olds School of Agriculture	State	25 (approx)	125 (approx)	no	25
Vermilion School of Agriculture	"	25 "	125 "	yes	125

CHAPTER IV

A SURVEY OF THE COLLEGES OF AGRICULTURE IN THE JUNIOR COLLEGES OF CALIFORNIA

Historic Development

There has been a distinct contrast in the growth of the junior college movement of California as compared with that of Western Canada. With the direct response to a felt need went an attempt to define the bounds within which the junior colleges of the United States might work, and how they would coordinate with the Secondary Schools and the Universities in the general program of education. As early as 1923 the American Association of Junior Colleges attempted to lay down general definitions of the meaning and scope of junior college programs:

> "The junior college is an institution offering two years of instruction of strictly collegiate grade. This curriculum may include those courses usually offered in the first two years of the four-year college; in which case these courses must be identical, in scope and thoroughness, with corresponding courses of the standard four-year college. The junior college may, and is likely to, develop a different type of curriculum suited to the larger and ever changing civic, social, religious, and vocational needs of the entire community in which the college is located. It is understood that in this case also the work offered shall be on a level

appropriate for high school graduates.[1]

Even as the development of the junior college has been broad and varied. Generally, there are five classifications:

a. Co-educational
b. Length of course
c. Functional
d. Determined by origin
e. Method of Control.

Co-educational

Throughout the country there are a great number of co-educational institutions. These have developed from numerous private colleges which originally founded as private colleges for either men or women and for the most part are located in the eastern and southern states. There were 49 of this type in California in 1940 which represented the total of junior colleges in the State for that year.

Length of Course

Junior colleges vary in the length of courses given, ranging from one to six years in length. In California the typical junior college is a two-year institution. There is a growing interest, however, on

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[1]Walter Corey Eells, American Junior Colleges, Washington D.C. American Council on Education, 1940, p.3.

the part of leaders in higher education especially of the State Universities in favor of the four-year, degree-granting colleges in order that the pressure of post-war enrollment might be relieved partially at least.

Functional

Some junior colleges are concerned for the preparation of students for advanced education. They seek to provide a stepping-stone from the High School program to the advanced university training. Many feel the field of the junior college curriculum lies in the area of presenting students with a program of study which will make them useful to society within the earliest possible period. Still others have taken a particular field of specialization such as business training or music or household economics and attempted to draw enrollment which might be interested in these particular fields. On the whole the functional division of colleges depends on the area served and the local needs to be met.

Determined by Origin

Two major educational movements have played a part in the origin of junior colleges. The one has been called 'university amputation'. The second, the

keynotes of the program of the first Council. William Rainey Harper, who is often considered the 'father of the junior college movement' was among the first to advocate and put into practical effect the 'university extension' movement. In 1902, he wrote:

> "Many students will find it convenient to give up college work at the end of the sophomore year; many students who would not otherwise do so, will undertake at least two years of college work; the professional schools will be able to raise their standards for admission, and in many cases, many who desire a professional education will take the first two years of college work; many academies and high schools will be encouraged to develop higher work; many colleges which have not the means to do the work of the junior and senior years will be satisfied under this arrangement to do the lower work."[2]

It was not long before universities such as Stanford, John Hopkins and many denominational colleges followed this plan. "It has remained for a small denomination liberal arts college, rather than one of America's leading universities, to be the pioneer in actually abandoning its freshman and sophomore work, concentrating all of its resources and efforts on more effective work in the junior , senior, and first graduate years and depending for students upon surrounding junior

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[2]Ibid., p. 12.

colleges. This distinction belongs to the College of the Pacific at Stockton, California, where the lower division work was abolished in 1935."

The development of the junior college from below, through the elongation of the high school program has occurred in many instances in California. On a number of questionnaires returned in this study the growth of the junior college in that particular area has been due to the increased enrollment in high schools; the lack of facilities to handle the needs within the secondary school set-up and the resulting growth of the junior college municipally controlled. The beginning of this movement seems to have its roots in Michigan. As early as 1895 the "East Side High School of Saginaw gave freshman college work in Latin, algebra, trigonometry, English, and history. By 1899, eight students with such work had been graduated by the university in three years after entrance."

Into this situation and need many church denominations have entered with a church-college program. In many cases municipal authorities have taken the matter in hand. For other situations, the state has found

it necessary to step into the breach and serve the need. Thus the junior college program originated.

Method of Control

The primary division under this category is privately and publicly controlled institutions. This division does not necessarily imply that the privately-controlled institutions are not serving the public need. In many instances the program of a private institution has met the need of a local area and is considered on the same operational basis as that of a public institution. College of the Pacific at Stockton is a typical example of this type. There is no apparent prejudice attached to origin. But in many instances the program and curriculum of the private institutions has deviated drastically from the intention of the original founders. "How and why did the institution originate?" is a question that ought to be asked and answered by many of our private junior colleges. And where the present policy is not compatible with the founder's purpose, a clarification of policy ought to be made publicly.

In the United States during the year 1939-40 there were 575 accredited junior colleges of which 317

were privately owned and 238 publicly controlled. The State of California is among the highest in percentage of publicly owned junior colleges - forty-nine out of a total of sixty-four are in that category. None of California's junior colleges are controlled on a federal basis. Among the publicly controlled institutions, California had the largest enrollment with a total of 73,669 in the year 1939-40 representing over thirty-seven percent of the total enrollment for the whole of the United States.

The California Study

Questionnaires were sent to ten out of a total of 41 California Junior Colleges chosen at random of the list of accredited junior colleges as found in the library of the University of California. There were six completed replies and two partial answers to the questionnaire. Answers were not received from Bakersfield Junior College and San Mateo Junior College. The following provide the basis for our study:

1. Citrus Junior College
2. Glendale Junior College
3. Hartnell College
4. Sacramento Junior College
5. Santa Rosa Junior College
6. Stockton Junior College
7. Taft Junior College
8. Visalia Junior College

Citrus Junior College

This College is located about twenty-five miles from Los Angeles on Foothill Boulevard midway between Glendora and Azusa at the center of the San Gabriel Valley. It was organized under the School Code of California in the spring of 1915, and is state controlled. Apparently this institution has a working relationship with the municipal authorities for in 1946 the Citrus Union High School District voted a $400,000 bond issue to build and equip a new junior college plant adjacent to the present high school campus.

The purpose of the institution is clearly stated in the college calendar. "The chief purpose of Citrus is to train for social citizenship. In order to do this, the college offers its facilities to four groups of people - (1) those who desire specialized vocational training, (2) those who expect to transfer with Junior standing to a standard college or university, (3) those who require the basic training necessary for successful matriculation in professional and technical schools, and (4) those adults of the community who desire to broaden their educational experience."

In answer to the questionnaire, Allen O. Wardman writes: "Sometimes" the matter of religion enters into the picture as a determinative factor in the selection of the faculty. Predominantly the attitude of the student body toward religion in the organized sense is "the same as the adults outside" the college. Also the attitudes of the adults within the college district generally determine the attitudes of the students toward religious values. From statistics it was impossible to answer as to the church affiliation of the students or to determine their interest in church or synagogue. The students are not required to state church affiliation upon registering. "Some" effort is made in the actual teaching process to identify religion in its broad sense as it appears in the study of such subjects as History, Literature, Philosophy and Sociology. There has been no attempt to estimate or measure the adequacy or inadequacy of students and faculty in the area of religious thought as found in non-religious subjects. Indications are that the influence upon the students is "positive" with regard to religious matters. It is, however, the faculty policy to "refuse to deal with" religious matters. President Wardman feels that students

would be helped in understanding religion through the activities of a religious counselor on the campus, or near by.

The functional approach to religious values is found through teaching students to live and work effectively with people and to evaluate situations and act on the basis of a deliberate evaluation. Students are taught the need of integration of personality, but there is no indication as to the center around which such integration should take place. There are student drives for relief and general campus concern for world economic needs.

The overall policy of the college regarding religious values is found in the emphasis that "to remain unbiased there must be no provision for religion as such". Students may find religious interests in agencies that are outside and within the campus such as Y. C. A. etc. The Y. M. C. A. is affiliated with the student movements of the Y. M. C. A. and the Y. W. C. A.

On the curriculum the only courses that might have a religious-value emphasis are:

1. Introduction to Sociology - 1a-1B
2. Social Psychology - 31
3. Marriage and Family Relationships - 14

The religious-value implications would depend solely on the personality and prejudices of the teacher. There is no official religious course as a required or elective part of the curriculum and no college chapel is conducted.

Glendale Junior College

Glendale is a coeducational institution of the two-year type and is state controlled. It was organized in the Glendale district in 1927 and ten years later moved to a new twenty-five-acre campus with nearly a million dollar plant and equipment program. The enrollment in 1938-39 was 1,703 for the regular session. According to the reply to the questionnaire the matter of religion never enters into the decision as to choice of staff and faculty. The attitudes of the student body both toward religious values and organized religion are very much the same as their parents. Students are required to state their Church affiliation upon entering the institution.

In the actual teaching process "some" effort is made to identify religion in its broad sense with non-religious subjects. "Often" there is a sense of immedi-

quacy on the part of students and faculty alike in trying to give meaning to religious thought as found in these subjects. The religious influence, therefore, is mostly "negative" as regards the religious matters. The faculty policy is to "deal with" these matters as they come up rather than avoiding the issue.

Once again, the recommendation is that religious counseling would remedy the present situation. Functionally, the College teaches students to "act on Christian purpose and objectives"; "to live and work effectively with people"; "to evaluate situations and act on the basis of a deliberate evaluation"; to sense the need of integration of personality; and to take part in student drives for relief, etc.

There are no chapel and no religious subjects on the curriculum. Religious agencies outside and within the campus are active among the student body. And there are definite requests for greater religious emphasis within the college program. The faculty feels that there is definite limitation because of State and Federal laws else a more adequate job would be done.

Hartnell College

Hartnell College honors the name of Edward Petty

Hartnell, who founded the first school in Salinas county in the Gabilan foothills east of Salinas. In 1920, the Board of Trustees of the Salinas Union High School District founded Salinas Junior College. In 1944 the College was renamed Hartnell College.

The Aims and Purposes are definitely laid down in the calendar:

> "Hartnell College belongs distinctly to the people of its district. It should adequately meet the definite needs of these people. Not only that, but it should serve as a center for cultural life and promote an active interest in responsibilities as American citizens.
>
> Education should train the voter, prospective and actual, to think clearly, reason accurately, and avoid the dangers of fallacious and prejudiced propaganda. In a democracy, life, liberty, and the pursuit of happiness lie at the mercy of the voter as education has - or has not - trained him. An electorate unmindful of the lessons of history and incapable of enlightened thought, will work its own destruction.
>
> Therefore, in these days as never before, the college must build on a sure and sound foundation of scholarship, wisdom, and generous ideals. To that end the curriculum offers art, music, the truths of science, the deductions of history, and the inspiration of literature both native and foreign, to enrich the occupations of home, college, commerce, agriculture, or whatever life in the community may demand."

President John B. Lemos in replying to the questionnaire states that the matter of religion never enters

into the decision of choice of staff. The majority of the students "accept" organized religion. Students are not required to state Church affiliation on registering. In the teaching process there is no effort made to identify religion in non-religious subjects. There 'always' is a sense of inadequacy on the part of students and teachers in trying to give meaning to religious thought as found in such disciplines. Hence, the influence upon the students along those matters is that of utter "indifference". The policy of the faculty is "to refuse to deal with" religion as it comes up in the regular classroom.

Accordingly, President Lemke feels religious counseling would serve a good end in this situation. The College program attempts to teach students "to act on Christian purpose"; "to live and work effectively with people"; "to sense the need of integration of life"; and to take part in humanitarian efforts such as student drives, etc.

The College Board feel that to remain unbiased there must be no provision for religion as such on the College curriculum. Religious agencies outside the

campus are active among the student body. There is a Westminster Club and Newman Club among the student organizations. The former is "a social and discussion group of students interested in questions of religion, philosophy, and related topics. The club is a non-denominational one for Protestant students, sponsored by the United Presbyterian church of Salinas, with the approval of the ministerial association." The latter is active among the Catholic students.

The only subjects which might have religious significance are found in the Psychology and Sociology departments:

1. Psychology of Human Relations - 51
2. Introduction to Sociology - 21-22
3. Marriage and the Family - 51

In closing President Lemos states that he believes the present set-up does not "do the job in the eyes of the educator", so far as the matter of religion as a factor in life is concerned.

Sacramento Junior College

Sacramento College was one of the cases where only a partial reply was received. Mrs. Barbara May, Secretary to President Nicholas Ricciardi, sent as much material as possible that would provide some of the data

for the questionnaire.

This College was founded in 1916 with an enrollment of forty-five students. In 1941 the regular day class enrollment totalled 3343 students and the College served a total of 15,748 with 110 full-time instructors. "When the College outgrew its temporary quarters in the High School, the citizens of Sacramento voted bonds for a new junior college site and buildings. The present plant is valued at almost two million dollars. The Division of liberal arts and sciences is strong. "Instruction places emphasis upon the development of the individual toward a more mature judgment and toward creative expression in the several fields."

"Sacramento Junior College makes every effort to assist students with the various kinds of problems that they have to face. Every student is confronted with problems and questions concerning study programs, living conditions, finances, selection of a vocation, and many others of an educational or personal nature. Realizing the importance of having members of the faculty available for counseling with students, the Board of Education established the Student Personnel Depart-

ment in the fall of 1930. This department consists of counselors, the college nurse, the college dean, and the college vice-presidents. These people are especially trained to give help to students when they need it. For counsel in special fields, students are referred to those faculty members most competent to assist them. The members of this department do not make decisions for the students, nor do they tell them what to do--they seek at all times to 'help students to help themselves.' The counseling service has as its objectives the counseling with students regarding a successful college career, a successful vocational career, and effective living."

The courses, though not designated on the curriculum, which might have religious implications are:

1. Home Economics 22 - Family Relationships
2. Sociology 3 - "Intended to develop an appreciation for enriched family life and wholesome family patterns through consideration of the economic, physical, sociological, and psychological factors involved in courtship, marriage, and the creation and maintenance of homes and satisfactory home life."

This emphasis depends on the subject treatment,

the attitudes and the interest of the instructor, entirely.

Santa Rosa Junior College

Santa Rosa Junior College is a community project begun in 1916 as part of the High School. In 1927 the citizens of the Santa Rosa High School district established a junior college district. This was soon joined by the city of Sebastopol to form a union junior college district. The first of the present buildings was erected in 1931 on the Redwood Highway. Among the outlined objectives are the following:

1. "To provide training for intelligent living and for the preservation and extension of ethical, aesthetical and spiritual values in the family, the community, and the world-wide society.

2. To supply educational opportunities to meet the needs of the entire population in the region served."

The President, Floyd F. Bailey, states religious affiliation is not a determinative factor in the choice of faculty. For the most part the student body are not "greatly interested" in religion in the organized sense. They are interested in religion as conceived of in a sense of values. Philosophy is the one subject where "some" effort is made to identify religion in the broad

sense of the term. The influence on the students remains "indifferent" as they face religious values in non-religious subjects on the curriculum. The general policy of the faculty is to "refuse to deal with" religious matters in any issues that arise. "Indirectly" students are taught to act on Christian objectives; to live and work effectively with people; to seek for integration of personality; and take an interest in humanitarian efforts. The Board of Trustees feel that "to remain unbiased there must be no provision for religion as such."

Religious agencies are active both on and off the campus. The curriculum includes subjects in the sociology department on "Progress and Civilization", "Marriage and the Family", "Family Life Education" which could have religious significance depending on the attitudes of the instructor.

In reply to the question "Do you think this method (on and off-campus religious agencies) does the job in the eyes of the educator, President Bailey replied "does what job? We are not a religious institution." He also stated that there were no requests for a greater religious emphasis.

Stockton Junior College

Miss Lorraine Ingles, Chairman of the Administrative Committee for the Stockton Junior College wrote a full letter in reply to the questionnaire. It would be helpful to quote it here.

"I am returning your questionnaire which you addressed to Stockton College. I am unable to answer many of the questions. We have a faculty of over 215 members and approximately half of them are new to our campus this year. There has been no study made of the religious affiliations of faculty members, and obviously, with such a large group, it would be quite impossible to determine the degree of interest in Church or Synagogue through personal relationship.

While the Registrar's office has a record of the church affiliations of students who care to express their preference or membership, there has been no study to indicate percentage. As we have a student body of over 3700, it would be quite a study, and there has been no opportunity for making such a study this year. It is possible, however, for interested religious organizations such as local churches, Christian Associations and various youth organizations, to secure information from the preferences recorded in the Registrar's Office.

Stockton College has undergone a significant re-organization during the current year, as the schools of the Stockton Unified School District have been organized on the 6 - 4 - 4 plan. For the first time, Stockton College now included not only the 13 and 14 graders, but also the 11 and 12 graders of the District. The re-organization has meant the transfer of hundreds of students and more than 100 instructors to our campus. In this state of transition, it is very difficult to give the information which you have requested.

"Stockton College has a rather unique relationship with the College of the Pacific, a denominational college, under the Methodist auspices, in that it rents class rooms and other facilities for most of the 13 and 14 graders. On that campus is the Student Christian Association, supported by the local Community Chest, College of the Pacific, some denominational groups and various interested friends and alumni. The Association employs an executive secretary and an office assistant. Some years ago, an interested friend donated a two story building, well equipped for the Y. M. C. A. - Y. W. C. A. program, to the Association. The 13 and 14 graders have the use of this building and the Anderson Y Center, as it is called, has a program to appeal to these students, as well as those from the College of the Pacific. The administration of Stockton College has been glad to cooperate insofar as possible with the local Y. M. C. A. in maintaining clubs for boys and girls organized under its auspices

There is a fairly large Newman Club and Hillel organization on the campus.

I am sorry not to have more information for you. That seems to be impossible to obtain."

From correspondence with faculty members and alumni, it was learned that there is, what might be called, an orientation Bible Course available to all students and taught by a member of the College of Pacific.* Each year statements appear in the College publications questioning the wisdom of this procedure because of the extreme form of sectarianism found in the State of California. These come for the most part from the non-Protestant groups. But in the majority of cases, at the end of the term, there also appears a statement made by the same students stating their whole-hearted support

*Owing to many conflicting reports, no conclusions should be drawn until a thorough survey is made of the Stockton plan.

for this type of course on the curriculum and that their primary fears were unwarranted. Stockton Junior College appears to have the most positive approach to the problem of religious influence in the junior college of any of the California study. It deserves further consideration in the light of apparent student and public support of its policy on religious lines and on account of its unique relationship with The College of the Pacific which is the large Methodist College in California.

The two bodies conduct daily chapel services on a cooperative basis. These services are voluntary and are attended "better than average". They have the finest facilities for worship because of erection of a beautiful chapel by the Methodist College group.

Taft Junior College

"The Taft Junior College was established August 30, 1922, by action of the Board of Trustees of the Taft Union High School District under the authority of the provisions of an act of the California Legislature in 1907, which provided that high school districts having adequate financial resources and a sufficient population might establish a Junior College department. The Taft

Junior College is, therefore, an integral part of the secondary school system of the State, acting through the local Board of Trustees."

This institution has a two-fold purpose, "to provide the student with an understanding of his responsibility as an American citizen, and to provide the student with the tools he may require in attaining his vocational objective." In meeting the first objective English, history, American Government, philosophy, etc. are used as a basis of developing good citizenship. But participation in student activities, sharing of responsibilities and social awareness is emphasized as necessary for the well-rounded individual. "College students are considered to be adults and as such are expected to assume adult responsibilities in planning and carrying out an educational program. It is of the utmost importance that a student realize his responsibility to himself, becoming efficient in the use of time, and in developing an attitude of self-direction and self-reliance."

This College is of the municipal type and is somewhat different in organizational set-up to the

regular state variety.

Dean Joseph P. Cosand, Jr. states that no preference is given anyone because of religious affiliation when decisions as to staff appointments are made. "Some" effort is made to identify religion with non-religious subjects. The influence on the student-body regarding religious values is that of "indifference". The faculty policy is to "ignore" religious matters as they crop up in non-religious subjects. In the teaching methods used students are urged to "live and work effectively with people"; and to take part in student drives for needy causes. Students find religious emphasis in off-the-campus agencies, but no religious groups are active within the campus area. Dean Cosand feels that there should be no provision for religion in a municipal junior college else biased situations will arise. And he thinks that the present set-up for religion is satisfactory in the eyes of the educator.

Visalia Junior College

Visalia is a coeducational two-year college which grew out of the Visalia Union High School district in 1926. The college program was housed in the

High School plant up until 1948 when a separate plant and campus was developed. This college is also of the municipal type.

"Sometimes" the matter of religion enters into the choice of faculty members. Students "are requested" to take part in organized religion, but they are not required to state their church affiliation upon registration. There is "much"effort made in the actual teaching process to identify religion in its broad sense as it appears in the study of non-religious subjects. "Frequently" both staff and students sense an inadequacy in dealing with these religious matters. Nevertheless the influence upon the students toward religious matters is found to be "positive". The faculty of Visalia Junior College have a policy of "dealing with" religious matters as they come up in the general curriculum. A religious counselor would greatly aid the present situation. Students are taught "to work and live effectively with people"; to evaluate situations and act on the basis of a deliberate evaluation; the need of an integrated personality; and to take part in the support of all good causes. Religion is consi-

dered to be an elective. Apparently students may take religious courses through arrangements with religious bodies in the area, but not under junior college auspices. There are branches of religious societies active on the campus.

NAME	FOUNDATION	SIZE OF FACULTY	NO. OF STUDENTS	JUNIOR COLL.	COURSES IN REL.	ENROLLED IN REL.
Citrus	State	34	not available	none	none	none
Glendale	State	not available	"	"	"	"
Hartnell	"	46	"	"	"	"
Sacramento	"	122	10,746 (1941)	"	"	"
Santa Rosa	"	71	not available	"	"	"
Stockton	Church	not available	10,000 (approx)	yes	full R.E. Dept.	not available
Taft	Municipal	47	not available	none	none	none
Visalia	"	not available	"	"	"	"

CHAPTER V

THE NEED OF RELIGIOUS EMPHASIS IN THE JUNIOR COLLEGES

Conceptions of Church-State Relationships

From the foregoing study, it is evident that despite the intention of the formulators of the various Statutes regarding Church-State relationships to make a clear-cut, once-and-for-all policy, the attitudes toward the problem are as varied as religion itself. On the one extreme there are those who proclaim that there can be no connection between Church and State on any grounds. The Church and State must view each other at arms length.

> "Separation means separation, not something less. Jefferson's metaphor in describing the relation between Church and State speaks of a 'wall of separation,' not of a fine line easily overstepped. The public school is once the symbol of our democracy and the most pervasive means for promoting our common destiny. In no activity of the State is it more vital to keep out divisive forces than in its schools, to avoid confusing, not to say fusing, what the Constitution sought to keep strictly apart."[1]

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[1] Pamphlet of the Supreme Court of the United States, No. 90 - October Term, 1947, People of the State of Illinois ex. rel. Vashti McCollum, Appellant v. Board of Education of School District No. 71, Champaign County, Illinois, et al., March 8, 1948, p. 20.

Even the remotest suggestion of religion in a state institution is the unheard-of heresy. Dr. Philip Schaff represents this school of thought. In his study on Church and State in the United States, he writes:

> "What is the distinctive character of American Christianity in its organized social aspect and its relation to the national life, as compared with Christianity in Europe?
>
> It is a free Church in a free State, or a self-supporting, self-governing Christianity in independent but friendly relation to the civil government....
>
> The relationship of church and state in the United States secures full liberty of religious thought, speech, and action, within the limits of the public peace and order. It makes persecution impossible.
>
> Religion and liberty are inseperable. Religion is voluntary, and cannot, and ought not to be forced."[2]

A second example is the opinion of Alvin W. Johnson who, after careful study of the legal and constitutional documents of all of the States concludes:

> "The public school is a piece of state machinery organized and supported for purely secular ends. Its function is not to make nor unmake Christians, nor to educate children in this or that form of re-

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[2] Philip Schaff, Church and State in the United States, New York and London: G. P. Putnam's Sons, 1888, p. 9.

ligious faith. Its function is to prepare for citizenship.

It eschews religious education. Its work is carried on from the point-of-view of utility to the state. In short, its purpose is secular education with no meddling in the province of the church.

This, the evidence clearly shows, is the basis on which a school system organized and conducted by an American state should rest. It is the proper attitude of the state with reference toward the Catholic, and just as proper to the Protestant, the Jew, or the athiest. It is the one that has been reiterated again and again by the courts. The public schools should have no religious creed to teach or enforce but should leave the teaching of religion to the home, the church, and the church school. It is only as such a position is taken that the principles and ideals upon which our government is founded, namely, the complete separation of church and state, may be maintained."[3]

When we turn to the Churches, we find a similar stand being taken in the general trend of thinking on the problem. The Lutheran Church states:

"The State is the political community, by which we understand society organized for mutual protection and development in all spheres of physical, intellectual, moral and religious activities. God wills

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[3]Alvin W. Johnson, The Legal Status of Church-State Relationships in the United States, Minneapolis: The University of Minnesota Press, 1934, p. 282.

an ordered social relationship, and thus the state has its basis in His will. This does not imply that any historical type of government has functioned in perfect accord with His will, but there have been and are relative degrees of conformity in various forms of government. We consider the state, generically conceived, to be a divine institution. The state would be necessary even if all men were Christian because some measure of social organization is necessary for society to function effectively. As a divine institution the state stands under the authority and judgment of God's Word. Since the state is composed of all within its borders, and a minority are Christian, the principle on which the state depends is force, which God has given it the right to use. But the purpose of the use of force is to bring men under the judgment of God so that they may learn the principle of love. From the Lutheran point-of-view the Church is not a political unit, and cannot and must not function politically - individually and collectively. Christians should exercise their political prerogatives under the guidance of the Spirit of God, and therefore it is the duty of the Church, through the Word to enlighten the conscience of its membership to the end that the will of God may be done in the political realm.[4]

The Congregational-Christian Churches believe that:

> "The Church is in the world (not wholly of it) as the vehicle of God's redemption of the world. She must not love worldly things, but must love the world as God loves it, giving her sons for its redemption as he gave his. The Church is independent of the state but concerned that the state

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4Continuation Committee, World Conference on Faith and Order, The Nature of the Church, A Report of the American Theological Committee, Chicago: Willett, Clarke & Company, 1945, p. 41-42.

> should be Christian (that is, give its citizens opportunity to lead the good life) and she is bound to express this concern through appropriate plans or rules, while at the same time she goes far beyond the state in her endeavor to redress inequities, reclaim wrongdoers, and serve the less, unattended needs of the people."[5]

The Disciples of Christ teach:

> "Disciples do not, in general, take a pessimistic view of the world. The Church is an institution ordained by God to minister His grace to men. Since, 'God so loved the world,' it seems not too much to hope that eventually the world's evil ways may be changed into the ways of Christ. The Church as such has no relation to the state, except that it exists in areas in which states constitute the political organization of society, and the members of the Church also owe allegiance to the state. If the Church wishes to own property, to become an employer, or otherwise to function as a secular corporation, it must do these things under the laws of the civil government. Neither its divine origin nor its sacred function can give to its human officers and agents any claim to a right to carry on secular operations independently of the state - even under the plea that these operations are essential to the discharge of its spiritual ministry. But the message of the Church includes a message of human freedom from every form of tyranny which infringes the rights and violates the dignity of man; and where such human freedom exists, the Church also will be free."[6]

The Baptist Churches' Conception of the Problem states that:

> "In relation to the state, the Church (Its members and the churches) should recognize the state as a necessary and divinely sanctioned institution

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[5]Ibid., p. 52.
[6]Ibid., p. 61.

for public order and welfare. We believe in the separate functions and the absolute separation and independence each from the other of the church and the state as institutions. In civil matters the state has a sphere of proper authority which the individual and the church should respect and honor. In the realm of religion the individual and the church must claim freedom from interference by the state. The state must neither control nor support the church; nor hinder its free functioning in the realm of the spiritual life and religious relations; the church must give ethical and moral support to the state, contributing to good citizenship but not seeking or accepting control over the state. The churches, individually and in proper combined expression, by challenge and in judgment, should serve as ethical conscience for the common life of society, including the state."[7]

The Church of the Brethren regard the state as:

"Having been ordained of God. The state has its separate function, to set up and enforce regulations in the economic, political and material spheres of life. On the other hand, due to its insistence on separation of Church and state, and partly due to the influence of its pietistic background, the Brethren Church has, in the past stood against participation in political matters, even advising against voting. As a pacifist Church throughout its history it has had to resist the demands of the state to support war. But it attempts to create character in its membership which makes for good citizenship and thus promotes in society those agencies which conserve human values."[8]

The Society of Friends express their stand thus:

"Not only the individual lives of mankind but their social order are matters of concern to any Christian society. Hence the state has a legitimate function and a Christian may engage in government, but Friends have been equally concerned to disobey, to counteract, or to supplement the government when

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[7]Ibid., p. 69.
[8]Ibid., p. 75.

they feel dissatisfied with its policies. Friends appreciate what a honor the state may be to religion, but they little think of the state as a rival to another organization or institution called the Church."[9]

The Presbyterian Church teaches:

> "The Church honors the state as a divinely appointed social institute charged with the responsibility of securing and maintaining the public peace and order. The civil magistrate may lawfully use the sword 'for the defense and encouragement of them that are good and for the punishment of evil doers.' Christians may lawfully 'wage war upon just and necessary occasions.' But Church and state should be kept separate. Civil magistrates 'may not assume to themselves the administration of the Word and Sacraments; or in the power of the keys of the kingdom of heaven; or, in the least, interfere in matters of faith.' Christians should pray for their magistrates, obey their lawful commands, and by every means in their power promote the public welfare. The Church as such should not try to control the state, but as the divinely appointed witness to the truth of God's Word it should apply the measure of salvation to the civic and political as well as to all the other duties of its members. Church and state are both subject to the sovereign will of God, and when a Christian is convinced that the state is hostile to its freedom in Christ, he is bound to obey God rather than men."[10]

Methodism points up her conception of the problem in this manner:

> "The world apart from God is lost, alone, helpless, and in the power of evil. But the world is not without the presence and working of God. Methodism no more believes in total social depravity than in total individual depravity. The Church is in the world but not (in God's purpose) of the world. Yet the

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[9]Ibid., p. 81.
[10]Ibid., p. 98.

> historical Church has in it the limitations and evils which belong to the human and finite. The Church is called to preach the gospel to the world, with its judgment and its mercy, to live the life of God within the world as a fellowship in Christ, to serve the world, but not to flee from the world. The state, like the home and the world of industry, has its place in the will of God and should serve God in serving man. The Christian should serve his nation in all ways compatible with the Christian faith and way of life. But nation and state belong to the sphere of the relative, and absolute loyalty belongs only to God; and the God whom we obey is the God of all nations and peoples. The Church is to proclaim God's will to state and industry and to point out what contravenes that will."[11]

On the other hand, the opposite extreme is championed by the policy of the Roman Catholic Church. For her, the state cannot possibly educate in the real meaning of the term. Only full personality development comes as the Church and State work together. "Catholics do not condemn or oppose the notion of publicly supported universal education directed toward the formation of a body of upright and enlightened citizens." But they do question the tendency that the state can fulfill the real function of public education without the religious teaching of the Church. Sister Mary of Saint Michael Hubner summarizes the Roman Catholic position in her dissertation on the "Professional Attitudes Toward Religion

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[11]Ibid., p. 103-9.

in the Public Schools of the United States since 1900":

> "The principles embodied in the Catholic solution of the problem of religion in education, as contrasted with other solutions are:
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> 1. The spiritual interest of the child, while not exclusive of others such as learning, health, skill and ability to make a living, etc., are supreme. To know, love and serve God is the primary aim of education.
> 2. Next to religion, morality is the most important matter in the life of a child. Morality is best taught when based on religion, which emphasizes the fact that the moral law is categorical and unchanging, since it is rooted in the will of God.
> 3. The nature of the child dictates an organized and unified curriculum of education, not one that is fragmented and disconnected. Religion offers the best principle of mental and spiritual unification of education.
> 4. An education which unites the intellectual, moral and religious elements is the best safeguard for the home and the most effectual preparation for citizenship. It ensures the performance of social duties by inculcating a spirit of self-sacrifice, of obedience to law and of Christian love for one's fellow man."[12]

True Future of Religion is at Stake

At this point, a few observations ought to be made as to the future of true religion. Firstly, clear-thinking Protestants and Catholics alike rest uneasily under the so-called protection of the separation of Church and State. This is not to deny its validity. But the spirit and letter of the law are two different factors

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[12] Sister Mary of Saint Michael Hubner, Professional Attitudes Toward Religion in the Public Schools of the United States since 1900, Washington: The University of America Press (Catholic), 1944, p. 175.

with which both the Church and State must deal. Within the past ten years, we have witnessed the influence of the State on religion. Turn to Adolf Hitler's Mein Kampf and we read in footnote, this comment:

> "Under the Republic, the great majority of German Schools had been confessional in character. Protestant groups soon began to feel the pressure of the new order. Their Youth Organizations were ordered to merge in the Hitler Youth. The right to give religious instruction was more and more infringed upon; and elections were held to determine whether parents preferred the old 'confessional' or the new 'community' schools under auspices which virtually guaranteed the extinction of the first."[13]

The fate of true religion and religious values is the question in the minds of all concerned, when one realizes the fruits of this philosophy in German culture and compares the result with the attitudes of such thinkers as Alvin W. Johnson who states that "the public school is a piece of state machinery organized and supported for purely secular ends."

There are great lawmakers within our own country who are vitally alive on this issue. Chief Justice Holmes has stated, "Much has been said of the paramount duty of the State, a duty to be recognized, it is urged, even though it conflicts with convictions of duty to God. Undoubtedly that duty to the State exists within the domain of power, for governments may enforce

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[13] Adolf Hitler, Mein Kampf, New York: Reynal & Hitchcock, 1939, p. 642.

obedience to laws regardless of scruples.....But in the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law-abiding citizens."[13a]

An economic socialist like Harold J. Laski comes face to face with the same issue when he declares, "the unity we find in our society is not one of consent, but of coercion; and the essential feature of the state is not its search for a common welfare, but its power to compel the acceptance of certain class-relationships which made the common welfare peripheral, and not central, to its aim."[13b]

Christian leaders, as exemplified by William Adams Brown, find the duty of the future lies not in conformity to what the state now demands but in acceptance of the "responsibility for holding before the state the Christian ideal of a brotherly society, while recognizing the limitations of their knowledge as to the steps by which that ideal can best be realized."[13c]

13a Greene, op. cit., p. 145.

13b Harold J. Laski, The State in Theory and Practice, New York: The Viking Press, 1935, p. 242.

13c William Adams Brown, The Church and State in Contemporary America, New York: Charles Scribner's Sons, 1936, p.297.

Neutrality is Sterile

Secondly, the Church and State cannot remain neutral toward one another so long as both are concerned with the individual and his society. This statement stands in direct contradiction to the belief and teaching of many of our outstanding secularists in the secular fields, who state that "neutrality" is the only true democratic procedure in dealing with religion. Liston Pope adequately rejects this apparent solution of the problem when he says:

> "The term 'neutrality' is very ambiguous in character, as international relations in recent years have revealed. The possibility of social and political neutrality on the part of religious organizations is equally ambiguous. Any group can declare an intention of neutrality, and can define what it means by the term. But in modern complex society no group of any sort can ever be impartial so far as effect on society is concerned. Even quietism is a positive policy in its social effects; to do nothing is always to do something. An effort at neutrality leaves the outcome of power struggles to the stronger of the contending forces, without bringing the impact of moral judgment to bear on the conflict. Inertia is one of the most effective of all conservative strategies. It is also one of the most immoral and most cynical, in that it intimates that there is no moral choice as between the contending parties. Neutrality is as outmoded and as immoral, in short, between pressure groups as it is among nations, and this is as true with respect to the church as to other institutions in society."[14]

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[14] Liston Pope, Unpublished article for the Fifth Conference on Science, Philosophy and Religion, Yale Divinity School, p. 8.

Trend Away From Rigid Separation

In the third place, there is a "trend in educational thinking away from such a rigid conception of the separation of church and state", as Dr. Harrison Cunningim expressed in his recent book "The College Seeks Religion". This trend is observable in two spheres of church expression. In the sphere of stated church doctrine we have already noted such phrases as "Christians should exercise their political prerogatives under the guidance of the Spirit of God, and therefore it is the duty of the Church, through the Word, to enlighten the conscience of its members." "The Church is independent of the state but concerned that the state should be Christian (that is, give its citizens opportunity to lead the good life)". "The message of the Church includes a message of human freedom." "The churches..... should serve as ethical conscience for the common life of society, including the state." "The church must give ethical and moral support to the state." "Church and state are both subject to the sovereign will of God." "The Church is to proclaim God's will to state and industry and to point out what contravenes that will."

Moreover, this trend away from rigid church-state relationship is noticeable in the cooperative efforts between churches and educational institutions particularly state universities. This new development is more than just a mere passing experiment. It is part of the history of religious education in North America and dates back to as early as 1892. In that year, according to the official documents of the Disciples of Christ,

> "A committee was appointed to make arrangements for the endowment of an English Bible Chair at Ann Arbor, Michigan in connection with the university.' This committee earnestly appealed to the Christian Woman's Board of Mission to undertake this work. It was carefully, prayerfully considered by the Executive Committee and approved. At the Nashville Convention, in October following, the President, Mrs. Burgess, in her annual address recommended it. This was a new departure. No such thing existed, the world over. She said: 'The way is open, if we have the courage to undertake it, for the establishment of an English Bible Chair, at the seat of the University of Michigan. The great university is already established there, and the courtesies of the institution are offered to a competent teacher in charge.'
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> It was a heroic step, but she had studied the matter, she had faith, and she went forward. The recommendation was freely discussed and indorsed by many representative brothers and sisters in the convention, and then referred to a committee which reported recommending that the Executive Committee be instructed to select some one to travel, to encourage and advance this enterprise as much as possible during the coming year, 'with the distinct

> understanding that the treasury of the Christian Women's Board of Missions is not to be drawn on for this purpose.' This was unanimously adopted by the Convention and warmly approved by J. H. McCarvey, J. H. Garrison, B. B. Tyler, and others. The executive committee followed the instructions given it. C. A. Young was sent into the field and H. L. Willett called to the Ann Arbor pulpit during his absence. The work of the Bible Chair began October 1, 1893, with H. L. Willett, instructor, and Clinton Lockhart, assistant.'[15]

Missouri State began a similar cooperative effort in 1890, University of Virginia (1898), University of Texas (1900), University of Texas (1904), Indiana (1910), until even to the present day of the 702 accredited American Universities and Colleges, 405 or 57.7% have a department of religion of some type or another.

Type of College	No. in Type	Having Dept. of Religion	% of Religion[16]
1. All Institutions	702	405	57.7
2. State Institutions (except Negro and teachers colleges)	91	19	20.9
3. Municipal Institutions	12	1	8.3
4. Church-related and Independent Colleges of Liberal Arts	290	247	85.2
5. Independent Terminological Schools	14	-	-
6. Catholic Colleges	115	111	96.5
7. Negro Colleges	42	23	54.8
8. Teachers' Colleges	149	10	6.7

[15] Herbert Leon Searles, The Study of Religion in the State Universities, Iowa: University of Iowa Studies, 1927, p. 27-8.

[16] Morrison Cushman, The College Looks Religion, New Haven: Yale University Press, 1947, p. 30%.

This trend away from rigid conception of Church and State is not only operative within the movement of the churches generally, but increasingly educators are religious in character. Modern scientific developments are demanding that these controls be taught not only within the narrow bounds of secular religion, but also in the class-room. Lovering Tyson, President of Muhlenberg included these words in his inaugural address of 1937, "The College's.....chief purpose was not only to make it possible for young men....to be trained as ministers, or as laymen,.....but also to be a witness, to bear vital testimony, that a living religion must be an active force in the life of an educated man." In the history of Otterbein College by H. W. Bartlett, we find this thesis set forth, "Christian Idealism is not another department of instruction.....Christian Idealism is rather a spirit which may underlie and activate the entire life of an institution, including all student activity, all departments of teaching, and all phases of the administration."

The recent report of the National Conference on Religion in Secondary Education held at Atlantic City, New Jersey, in October 1946 brings to the fore the ex-

pression of the need of religion in our time - a message spoken from the point-of-view of educators from every walk of life. Robert L. Curry in his report to the above body claims that "certain basic elements of faith must become the dominant motive in life such as our belief in a Personal God; personal experience of our relationship with God; the combining of forces of religion and place the teaching of religion back where it belongs - as a subject of importance in the school curriculum....We must it seems to me, come back in some degree to a conviction and certainty regarding certain of the great religious truths which have been delivered for all time, and which will stand the test of ages."[17]

Harry A. Doincovich, President of Germantown Friends School said to its members, "the only hope for the preservation of civilization lies in the school teachers who are training our young people between the ages of four and twenty-five years."[18] Claude M. Fuess, President of Phillips Academy, Andover, writes for the same convention, "if our religious faith cannot be carried into the every-day conduct of those whom we teach,

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[17] Symposium, The Preparatory Schools and Religion in our Time, New York: Association Press, 1[illegible], p. 6.

[18] Ibid., p. 29.

if it is not something more than a beautiful but ineffectual dream, then it is too ethereal to be of much value. Until we ourselves discover how to get along with all sorts and conditions of men, until we learn to profit by the lessons of history, until we practice all the moral and ethical creed which we recite so glibly--until then we shall have failed as exponents of the Christian religion."[19] Finally, Victor Murray concluded the educator's conception of religion and education in this fashion, "religion and education can be distinguished in this way: that religion appears to begin with God and come down to man, and education appears to begin with man and proceed upwards towards God."

Mutual Aid

In the fourth place, the church and education are both working within the same historical, and cultural background. That environment includes the influence of religion throughout the ages. Whether we like it or not, the one complements the other, and neither is mutually exclusive. Philosophy, sociology, architecture, psychology, history, and numerous other fields of study are impossible to understand without an awareness of reli-

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[19]Ibid., p. 43.

gious 'background and native.' "In our own day when social institutions and forces are better understood, it is well recognized that religion interpenetrates every phase of our social life. The meaning of society and of democracy is not clear without reference to the religious ideals which helped shape them and continually gives direction to them."[2] The Church must face the need and search for meaningful application of religious truths for a world of scientific knowledge demanding democratic social ideals in the light of Christian teaching. She cannot remain aloof even from a purely personal motive, because her enlightened leadership comes from the State universities. She demands state educational standards of her clergy, and is forced to find her place in the state organization, else the purpose of an educated clergy is sterile. It is too late to assume that her private and church schools are adequate for the task of teaching religion especially as that teaching is related to higher education. "The religious world is in need of intelligent leadership, and it is clear that the future development of religious thought must be in the direction of scientific knowledge and social idealism, not only in harmony with science, but

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[2]Searles, op. cit., p. 54.

religion itself interpreted as a fact of human nature subject itself to scientific love and scientific investigation. The key to our present difficulties in religious thought is not back to the old doctrinaire but ahead to the religion of humanity, which was the essence of the religion of Jesus."[21]

We began our study with the fact that religious motives were the foundation of education. At its conclusion we learn that education of our day demands a higher form of positive functional expression than has heretofore been known, which expression is found in the realm of spiritual values and the nature of God. The principle of separation of Church and State is sound in the light of this need, but it must be understood as a separation of control and not of influence. "Functional separation is impossible in practice and undesirable in theory. The real problem is that of the purposes for which and the degree and methods by which the institutions in each realm impinge on the other, not the problem of whether they will be inter-related."[22] Individual states have the power to determine the policy

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[21]Ibid., p. 58.
[22]Pope, op. cit., p. 7.

of religion in education. But "there does not exist any nation-wide legal or constitutional principle which prevents state institutions from including religion in their programs if they so desire. Their own state laws or court interpretations may raise difficulties, but these occur in only a small minority of the States, and there is no state in which nothing at all can be done."[23]

There is danger in any policy. Many who fear state law or possible undesirable developments would rather do nothing than wrestle with the problem of "fostering the religious growth of the students to the full measure of the institution's influence." In doing this they are sowing a wind and reaping a whirlwind. Is there any greater danger facing American Christianity and the highest religious values of man than the secularism of the Western World? Secular life is known by its fruits and we in America have an abundant harvest. "Religion unquestionably is, before all else, a unique dimension in which all lives and all communities are seen in perspective, and in which ultimate meanings of life and ultimate judgments on life may be received. These meanings and judgments have immediate relevance,

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[23]Cuninggim, op. cit., p. 129.

however, to relative and transitory human situations; otherwise there is little value in their present reception. If religion is so completely otherworldly in its references that it has no implications for life on the earth, it is difficult to see why interest in it should not be deferred until after death.[24]

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[24]Pope, op. cit., p. 6.

CHAPTER VI

ON FACING THE ISSUES

The area of this study is too constricted and confined to warrant generalisations from a scientific point-of-view. However, enough impressions and information have been gathered to consider basic issues that both the Church and the State must face in the light of higher education.

In the first place, the Church which claims to have the body of truth that the world needs; to have the means of salvation; to be the custodian of spiritual values and Christian truth, which must be deepened in the lives of the younger generation; to have the answer to the problems of life in the Spirit of Jesus, is not entirely satisfied that as the body of Christ she is doing the job in the educational field. To some of the laymen of our Church, this statement may be in the realm of the commonplace and the obvious. To come from the Church herself, when she is often committed to conservation of the past rather than creativity for the present, brings new light and hope. We noticed in our study, statements by Presidents of Church Colleges including "not entirely satisfactory"; "many points being

questioned', 'in the period of transition', as their evaluation of the Church-related College.

This dissatisfaction is evident throughout the whole experience of the Church. Walter Lippmann was closer to the proper diagnosis than the Church was willing to credit him when he said, "I do not mean that modern men have ceased to believe in God. I do mean that they no longer believe in him simply and literally. I mean that they have defined and refined their ideas of him until they can no longer honestly say that he exists, as they would say that their neighbor exists. Search the writings of liberal churchmen, and when you come to the crucial passages which are intended to express their belief in God, you will find, I think, that at just this point their uncertainty is most evident."[1] Men in and out of the Church realize that their condition in the realm of Faith is not healthy. Many young people as a result have claimed that there is no reality in the conception of God. God is an idea that may have been necessary to the ignorant, superstitious past, but is certainly not relative to the modern, sci-

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[1] Walter Lippmann, A Preface to Morals. New York: The MacMillan Company, 1929, p. 21.

scientific world of our time. There have been few willing to acknowledge that it may be that their conceptions of God were at fault; that "we see through a glass darkly", and now are not willing to come "face to face" because of what it might cost the Church and our ecclesiastical prejudices.

There are strong leaders within the Church today who are unwilling to face up to this issue. Rather they give the cry "back to the old salvation; back to the old promises; back to the old convictions". They have placed the emphasis on worship. At this point in our thought there is no idea of criticism of worship for the sake of worship. But the question is certainly pertinent as to what or whomwe are worshipping. Prominent ministers of the Church in training candidates for the ministry claim that eleven o'clock Sunday morning may be the only time Mr. Jones worships throughout the whole week, so make it colorful, impressive, and quieting to his nerves. If he goes away feeling "helped" you've done your job. And that too can be eternally true. Yet, if Mr. Jones returns home to the same old prejudices with the convictions that after all you cannot change human nature; maintaining the same

dogmatic attitudes toward wife and family; believing that the only way you can continue employer-employee relations is to keep the workers under your thumb; then the observer is forced to ask "why worship". Does the God of the Church demand only "rams and rivers of oil"? For what conception of God is the Church really educating? What is likely to be learned by the young people who watch her every move - the sermon or Bible lesson on Sunday, or Mr. Jones' action throughout the week?

At the present time, we are in a thought framework which many leaders of the Church have called "polarization" - the tendency to cast out anything that is labelled radical. Not asking what is the truth, but continually demanding an "either-or" position in the decisions of life. The Church is right in the midst of the fray.* Communism has thrown the organized church to the winds as "an opiate of the people". Capitalism is anti-communistic not on the basis of truth, but because communism threatens some basic premises which are the foundation of capitalism. "Capitalism, made anxious by the unrest that appears here and there in the masses, is looking to the church for moral support."

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* For reference see: The Amsterdam Assembly Series Prepared Under the Auspices of the First Assembly of the World Council of Churches, Man's Disorder and God's Design, New York, Harper and Brothers, 1949, P. 217ff.

"Let the church think twice. Capitalism and communism are in more vital respects at one in their basic morals, for both exploit persons as means to the working through of a system; both rely upon conflict, and upon mastery of some by others; and both rely upon physical force as a final solution. If the church had to choose between them, the preference should go to the plan that looks toward the wider distribution of educational opportunity, the larger participation of the common man in the determination of the conditions of his life, and the more wide-spread access of men to the physical resources that make possible a refined life."[2] Is the church pointing the way? Does the Church worship a God who points the way? Is the Church willing to put educational content and action into our teaching that will guide young people to the truth or is she on the defensive to save herself? Let the Church remember that the student's "attitudes upon matters vital to the Christian conception of life are being formed in large part by the seepage into his mind and conduct of adult standards and practices in respect to such matters as sacred and secular, church and non-church, young and

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[2]George A. Coe, What is Christian Education?, New York and London: Charles Scribner's Sons, 1929, p. 251.

old, male and female, employer and employee, poverty and wealth, citizen and alien, my country and others, armies and navies, war and peace, and race-discrimination. Most of the influence that comes to us in this manner we is unaware of; yet it is forming and consolidating the major premises upon which his life-long policies will be based."[3] If the sacred reflects only the secular, why worship two gods? Let us rather put aside our "hypocrisy" and admittedly worship the secular. This is the student's normal reaction. At least one must admit, he has the courage of his convictions.

Some years ago, Henry P. Van Dusen wrote; "Any conception of God, to be practically effective in the life of the ordinary worshipper, must satisfy at least these four norms: It must be definite, precise, concrete. It must be readily understandable, not obscure and highly sophisticated. It must be relatively constant; one may change his suit of clothes each year but he cannot change his thought of God annually and have it a living force in his life. And it must be in vital touch with the believer's everyday experience."[4]

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[3] Ibid., p. 193.
[4] Henry P. Van Dusen, The Plain Man Seeks for God, New York and London: Charles Scribner's Sons, 1933, p. 12.

Admission that these are among the areas upon which the Church must base her future action is what the true leaders of the Church are requiring as "official" in the hearts of her clergy and teachers. Love for God and one's fellowmen often means a process of purification and repentence. "The principle of ethical love is an incitement to perpetual examination of the status quo. It will not let us be permanently satisfied with any kind of social mechanism that human wit can devise."[4a]

No human being looks forward to facing up to issues of life especially when the confronting of problems brings to light his weaknesses. And the Church cherishes the accretions of authority and community standing. We have pride. A little of it may be a good thing. Still too much is a sin with which Jesus had little patience. Thus "a repetitious religion, a backward-facing religion must either keep its concept of God below the level of ethical love or else put up with a weakening self-contradiction within itself. "Here lies the clue to the present obscuration of God within the churches. For personality cannot fulfil itself by repetition either of one's own self or of other selves. What has happened among us, in fact, is partly that we have cherished an insufficiently ethical, and hence insufficiently

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[4a] Coe, op. cit., p. 250

Christian, concept of God, and partly that, having achieved such a concept, we have not devised a method for making it work. But an insufficiently ethical concept of God is a decadent concept; it may flare into activity in situations that seem to make it useful, but it becomes stale-faced in the presence of clear thinking. Our total situation, then, is this: We ourselves must make a new demonstration of ethical love in human relations, or else lose our faith in God."[5]

Secondly, not only is the Church dissatisfied with the educational products of our time, but secular education rests no easier under the yoke of present-day implications of educational and scientific advancement. Young people are coming out of our schools and being thrust into "war to end wars" only to find that the grapes are sour rather than sweet and the future promises not ing but another "war to end wars". Students of John Dewey find little place for purpose and no room for God in their philosophical concepts of education. "It is education for democracy" they cry to youth. At last here is the meaning of life. This is the barest of the bare realities upon which one can build a foundation for life. Whereupon the daily paper blares forth in

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[5]Coe, op. cit., p. 268.

headlines "Hoover accuses armed forces of 'padding'. The former President, appearing before the Senate Armed Services Committee, cited an Air Force request for funds to build 910 family homes in Alaska costing $34,350 each. He noted the Army wanted $100,000 each to modernize 105 M-26 tanks it doesn't even have. Then, he said, there was the little matter of a $30,000,000 clerical error in requesting $39,000,000 for 89 National Guard 155-millimeter howitzers which would actually cost only $9,000,000." Is this "democracy"? Are we educated for this kind of action? What is the difference between this kind of imperialism over the common man and communism? Again, Walter Lippmann takes the pulse of our educational system when he said:

> "There is no common faith, no common body of principles, no common body of knowledge, no common moral and intellectual discipline. Yet the graduates of these modern schools are expected to form a civilized community. They are expected to govern themselves. They are expected to have social conscience. They are expected to arrive by discussion at common purposes. When one realizes that they have no common culture, is it astonishing that they have no common purpose? That they worship false gods? That only in war do they unite? That in the fierce struggle for existence they are tearing Western society to pieces? They are the graduates of an educational system in which, though attendance is compulsory, the choice of the subject matter of education is left to the imagination of college presidents, trustees, and professors, or even to the whims of the pupils themselves. We have

> established a system of education in which we insist that while everyone should be educated, yet there is nothing in particular that an educated man must know."[6]

In nearly every case under study in this thesis, the state junior colleges had adopted a policy of "neutrality" or "hands off" with regard to religion as a sense of values. At the same time they recognized the need of "religious counseling". W. E. Drake, Dean of the Faculty of the State Agricultural and Mechanical College of Magnolia, Arkansas put this fact rather bluntly when he wrote this paragraph in a personal letter to Dr. H.H. Landram:

> "State educational institutions have taken that portion of our constitutional right 'to worship God according to the dictates of one's own conscience', negatively, and that portion which guarantees the right 'to worship God if one sees fit', positively. Students have followed the example set by this attitude with the result that the development of the spiritual education has been so neglected that many students' spiritual growth has been allowed to atrophy. A change for the better can come only through a change of attitude on the part of administration and faculty members."[7]

With the influx of overseas students, the problems that we face to re-educate the youth of Japan and Germany who have been indoctrinated with false teaching, in our estimation and according to our standards, surely there

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[6] Walter Lippmann, An address delivered before the American Association for the Advancement of Science, December 29, 1940.

[7] H. H. Landram, Religious Influences in Public Junior Colleges, Doctor's Thesis for the Yale Divinity School, 1942.

can be no coherence of thought, no sense of direction without a recognition of common values. Educationalists of today cannot escape the words of James Truslow Adams when he says: "Unless we can agree as to what the values of life are, we clearly can have no goal in education, and if we have no goal, the discussion of methods is futile." "We live and work and study and aspire in what is in most aspects of our common life a common community. And that common community confronted by common problems, acknowledged by all to be common. These problems are intellectual, moral, and spiritual. They are problems of government, of economics, of science, of art. Specifically, as we come together out of these widely disparate faiths or outlooks, we unite in the task of higher education. We are co-workers and members of a shared fellowship from the moment all of us set foot upon the campus. And it is chiefly when we retire to our worship, or whatever its equivalent may be in our group, that we are driven away into separate, isolated, and in a sense conflicting institutions and attitudes."[8] Recognizing the truth of this evaluation of our junior college program still D. D. Campbell found in his obser-

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[8]Ordway Tead, Toward First Principles in Higher Education, New Haven, The Hazen Pamphlets, 1947, p. 6.

vations through "A Critical Study of the Stated Purposes of the Junior Colleges" that of 227 colleges closely studied only seventy mentioned "to cultivate moral and spiritual values" as among the purposes and but sixty-seven "to foster the development of character" as part of their aim. "The practice in public colleges is to have recourse to a complete neutrality on all matters of ultimate belief and conviction and to be insistent upon a scrupulous secularity. In short, we have no organized frame of reference, no philosophy, in the sense that philosophy has the task of elucidating the relevance (as Whitehead says) of various types of existence to each other. And, of course, the natural consequence is that each teacher is a law unto himself in respect to the presuppositions and underlying philosophy of life and education from which he works. Naturally, also, these presuppositions are of the most diverse and even mutually contradictory kind. There are those who would make a philosophy and a religion of scientism; those who would make a philosophy and a religion of statism. There are those who would hold the philosophy of Marx as determining, or of Freud, or of Thomas Aquinas. And this only suggests the variety of

underlying premises from which individual teaching may today proceed.

The question may properly be asked: is any other state of affairs either desirable or possible? As to the desirability of it, my position is that the consequence of this philosophical diversity is at the bottom of our dissatisfaction with the entire process and product of higher education. By this I do not mean that there should be some one body of doctrine, 'truth', or creed to which hopefully every teacher should subscribe. I seek no unity of conviction to be thus tacitly required or even urged. But I do assert there is a vast difference between such a search for common ground and a recognition of the present intellectual and moral confusion, ethical neutrality or negativism, and spiritual nihilism, which afflict too many of those supposed to be leading the youth of our college campuses."[9]

When educationalists are faced with this problem, the natural recourse is to find some bogey behind which the issue may hide. And in most cases the scapegoat is the Church-State relationship. "We are doing as much as can be done with the limitation of state and federal laws"

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[9]Ibid., p. 6-7.

is the common recourse. Certainly, it is foolish and dishonest for educationalists or churchmen to push unlawful teaching under the wire. There are laws that must be obeyed. For the most part these statutes have been written by men and women who had no list of restricting a sense of values, but rather furthering a certain value - namely, that there would be no coercion attached to religious teaching. But this does not mean kicking our values out the back door. If teachers have the liberty to indoctrinate secularism, they must assuredly have liberty to accomplish a great deal in the realm of religious values. John L. Brewer has listed a few of the liberties of the teacher:

1. They may recognize the existence of religion as an important activity in the lives of human beings.
2. They may recognize the existence of God and the consequent brotherhood of man.
3. They may recognize the earthly life of Jesus as an historical event, even if they prefer to associate it with other great names in history, such as Confucius, Socrates, Moses, Lincoln, etc.
4. They may recognize the Bible as an important document which is usable as a guide for daily living.
5. If they are interested in religion themselves, they may show this interest without in any way advertising their particular affiliations.
6. They may encourage religious thought among children and point out to them that religion should have the effect of making people act better.
7. They may show in their own lives the manifestation of religion in ethical conduct.
8. They may inculcate tolerance and respect among the different denominations; they may recognize freely that many organizations exist to carry

this deepest human interest, and that it is quite natural that expressions of this interest should vary.

9. If and when appropriate, especially in the teaching of literature, history, civics, or geography, they may make reference to the common events or stories of the Bible especially to such passages as have become the common possession of the race: the Good Samaritan, the Prodigal Son, the Psalms, the Proverbs and the like.

10. They may recognize freely that the religious motive has often led to important work in music, literature, painting, and architecture.

11. In teaching the sciences they may avoid dogmatism and freely recognize the obvious limitations of the methods of science, the gaps in its subject matter, and the philosophical criticisms of science, in respect to time, space, matter and force, as they qualify its conclusions.

12. The teacher may sympathetically alleviate the fears of children based on lack of trust, pointing out, for example, if and when the question appears in the teaching of literature and other subjects that great leaders in religion have always believed that life is continuous and that death is a change not to be feared or worried about, and certainly not to be made much of.

13. The teacher should persistently, though without any embarrassment to individuals, assume that religious experience ought to result in ethical conduct on the part of the pupils."[10]

Surely this points to some common ground between education and religion. Ordway Tead has set down as the common aim:

> "We need people able to identify the best values in living and to be so clear about what these values are and why they are good that they will expend effort for their realization and if necessary make sacrifices for them. We need people with a developed

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[10]John M. Brewer, Education as Guidance, New York: The Macmillan Company, 1932, p. 456-7.

> sense of community responsibility, of awareness as to wherein a public interest lies, of what purposes can be widely held in common, and of the obligations which a democratic faith imposes for conduction which is equalitarian, which cherishes freedom, and which promotes universal fraternal regard. We need people who can understand that there is a unity in all knowledge as it is directed to the task of social amelioration. We need people who are reverent as they confront the necessity of conforming to natural law as that is progressively discovered. We need people who are humble in the recognition that all of the truth is not known and who are therefore eager to extend understanding as a basis for mastery. We need people who are able to be moved by the wonder of the starry firmament above and the moral law within; who through the noble voices of all great art will be sustained and elevated; and who in whatever contemplation, meditation, or other soul-searching they may attain, will find there refreshment and renewal for the human spirit. Integrity of character, devotion to public good, commitment and loyalty to the finest vision, fraternal concern rising above race, creed and color, persistent belief in the meliorative possibilities of human life,--it is all of these qualities which personality has to unfold and deepen in effectiveness."[11]

Since the issues facing religion and education point to this common ground, the next logical question is how can this human commitment be achieved? It is evident that the Church must re-evaluate some of its preconceptions. Within the folds of religious education, battles have raged around the ideas of growth and experience content and life-situation. Fundamentally, the controversy is on a deeper level. The Church traditionally has explained man's conception of God and of man's relationship with man within the paradoxes of determinism

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[11] Tead, op. cit., p. 10.

versus indeterminism, freedom versus control. Robert M. MacIver states: "The controversy over 'free will' rests on the logically false antithesis of restraint and freedom. Human actions are not deprived of freedom because they are causally determined. They would not be free if they escaped from the causal nexus. Instead they would be incomprehensible, chaotic, void." Again, "the free-will controversy would pass into oblivion if the opposing parties admitted that action can both be free and determined. The solution would, as we have shown, be easy if freedom were given its proper antithesis of constraint, and determination were properly construed as the opposite of indetermination. But neither side will make the admission. The one side rejects causal determination in order to vindicate man's freedom, the other denies freedom on deterministic premises."[12]

On this foundation, Dr. Buell Gallagher has built a bridgework for social action.[13]

> The options of choice at any moment in history are not infinite. The options of choice were of

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[12]Robert M. MacIver, Social Causation.

[13]Buell G. Gallagher, "Personal Letter on Material given as found in Causation and Conscience, as found in Learning and World Peace, a symposium, edited by Bryson, Finkelstein, and MacIver, New York: Harper, 1948, p. 121-2.

one sort when the atom-bomb was being tested in Mexico. The options were changed and more constricted when the bomb was dropped over Hiroshima. Just so human personality is a product of heredity plus experience. Thus the choices vary from person to person. New ideas change the disposition of the personality. Herein lies the power of propaganda. Once the idea is accepted and believed in then minds are changed. Today's decision, accordingly, becomes part of today's event and in turn conditions tomorrow's choice. Therefore, the social movement has been affected just as surely as a man standing in a river has partially diverted the course of the stream.

The fact that choice operates only within the causal nexus means that freedom can never become irresponsible. Freedom is moral in character. A bad choice brings its own consequence. The irresponsible act is actually an immoral act. Values must be in our social relationships. Our faith must be socially active.

Determinism and freedom are not to be thought of as opposing each other, but are rightly to be

seen as functions of social existence inseparable from it and from each other. Together they make man responsible for his choices.

> "To put the matter positively: when one sees the togetherness of freedom and determinism, a dialectic interrelated inter-dependence, he is then able to speak of the character and conditions of responsible choice. That is what might properly be called 'moral freedom'.....It is the only kind of freedom known to man or conceivable as being known to God."[14]

This thesis has some drastic implications for the church and education. It indicates the utter foolishness of the quarrel between content-centered and life-situation teaching. Since we have had content in the past, then today's choice in the issues of life have been conditioned by our past and partly determine the options of choice as to actions in the future. Both life-situation and content play a part at the "causal nexus" of action. On the other hand, it is utterly useless for education to try to throw out the realm of values because we are where we are on account of those values playing a part in the decisions of the past and thus conditioning the choices of the present. It also throws directly on the shoulders of both the responsibility for and the consequences of a world in which future is chosen in the light of values or in the absence of them. Churchman or educator cannot escape

[14]Ibid., p. 531.

bearing the burden, and the scientists of our day claim we had better choose carefully and well.

Ordway Tead throws light on the next step common to both Church and Education when he says, "it becomes a task of going forward toward a formulation consistent with our new and universal need, rather than a matter of 'going back to first principles', as some have suggested. The obligation which seems to me to be upon us is to try to shape as many basic affirmations as we can which can obtain common concurrence among groups with the most varied beliefs. Or failing this, we must certainly make the effort to indicate the broad areas and directions in which such formulation has gradually to take place."[15]

This discards, as useless, the present attempt of the church to return to the parochial school system. On the other hand, statements by the educators that religion as a sense of values must not be included in education is a denial of the meaning of education and an admission that it is nothing more than a time-filler with no purpose or aim. This kind of action destroys the whole philosophical basis for learning. The Church and Teacher have a common purpose. They must go hand in hand because whether they like it or not they are building tomorrow's world and must live in that world which th

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[15] Tead, op. cit., p. 11-12.

make. Little wonder John R. Mott stated his conviction; "I am persuaded the more I visit colleges and universities - and I have been at it now for thirty-one years - that professors and teachers are in a position to do more than any other one class; for example, more than the students, more than the pastors of the town churches, more than the special visitors who are brought in representing various agencies of the church and interdenominational movements."[16] This factor the church must recognize and appraise. Furthermore, that the place where the student lives is important as a factor in his future life. That the needs of college students are "basically related to religious ideals and values." That faculty members and counselors mark indelibly the life of each young man or woman. And when they graduate into life situations what kind of a future do they carry?

Arhall S. Nash planted sign-posts for the future when he wrote:

> "What, therefore, is the conclusion of the matter? It is that the Christian Churches need a fellowship of lay theologians or Christian scholars who would view it as part of their vocation as Christian intelligents to create a Christian world view within which the conclusions of the specialised subjects of the university curriculum could be given their ultimate meaning in terms of a specifically Christian

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[16] John R. Mott, The Opportunity of the Professor for Christian Work Among Students, New York: The Association Press, 1926, P. 3-4.

philosophy of man and of his relation to the historical process. The task is one in which all Christian scholars whether they be natural scientists, social scientists, historians, philosophers, literary critics and the like are called to co-operate....

To sum up the purpose of such an order of Christian scholars we can say: the crisis is a world crisis and therefore such a movement must be envisaged in world terms. Its purpose would be to enlist Christian scholars throughout the world in a four fold task:

1. To discover an answer not only to the question: 'How can we as individuals serve God in the University?' but also to the question: 'How can the liberal democratic University itself be a witness to the Glory of God?'
2. To discover the meaning of Christian vocation for a man or woman who is a chemist, sociologist, historian, psychologist, mathematician and the like.
3. To apply Christian criteria in working out the pre-suppositions which are relevant to the study of individual academic subjects and to discover the place in a Christian specialism mentis of the knowledge given in such specialized subjects.
4. To work towards an intellectual synthesis for the twentieth century which, as an interpretation of human life and destiny, can be set over against the positivistic, the Marxist, the liberal humanitarian Weltanschauungen now current in the liberal democratic world. Such a speculum mentis will be dialectical between the two poles of unity and freedom. Like Scholasticism in that the specifically theological sections of such a map will not determine the nature and character of the 'non-theological' sections. God, not theology, or any other system is sovereign."[17]

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[17] Arnold S. Nash, The University and the Modern World, New York: The Macmillan Company, 1943, p. 237-39.

This is the task which confronts both the Educator and the Churchman. The need presents a common focus of unity. The means, by which the ends are achieved, will differ, and will pertain to the circumstances within the locality.

State institutions in California will meet with opposition in formally setting up an organization providing for a College Chaplain or a faculty for religious education. However, experiments like the one taking place at Stockton may provide a working pattern, and certainly will create a deeper understanding between the Educators and the Clergy. The process of education, though long and tedious, will provide the most concrete results in developing that common ground upon which the Teacher and Pastor may build.

On the other hand, Alberta offers unprecedented opportunities for the development of departments of religion, for faculty appointments in religious education, and for College Chaplains within the State institutions. The accomplishment of this task will require the same type of teamwork and the same common foundation as the basic instrument. In short the Educator and the Churchman must maintain a common loyalty to the task at hand; must display a Christian Spirit in Action which, alone, makes possible contributions which are in accord with the Spirit of Him whom both are attempting to serve.

A - active
N - nominal
I - indifferent
An- antagonistic

P - Protestant
RC- Roman Catholic
J - Jewish

Faculty Activity In - Faculty Activity in Church & Synagogue
Figure in brackets means Others
Student Activity In - Student Activity in Church & Synagogue
All figures in percentage

College	Relation Ch.	Relation St.	Faculty P.	Faculty R.C.	Faculty J.	Faculty Activity In A	Faculty Activity In N	Faculty Activity In I	Faculty Activity In An	Student Body P.	Student Body R.C.	Student Body J.	Student Activity In A	Student Activity In N	Student Activity In I	Student Activity In An	Religious Activity on the Campus A	Religious Activity on the Campus An	Comments
ALBERTA																			
Alberta Col.	x		100			100	100			90	4(5)	1	90				90		Chapel Daily Panel on Residence
Mount Royal	x	x	"			75	100			85	9(2)	4	60				80	1	State University Daily Chapel
Concordia	x		"			100	100			100			100				100		Parochial Basis Daily Chapel
Olds	x		"			45	55	20		85	10	(5)	50			50	35		No Chapel
Vermilion	x		"			100	100			90	10		40			60	50		Weekly Chapel
CALIFORNIA																			
Citrus	x		95	5		35	35	40	10	75	20	(3)	62	no data					No Chapel
Glendale	x		95	1	1	no data													"
Pierce	x		90	10		35	55	30	1	85	10		5	30	35	35	1		"
Redlands	x		no information																"
Whittier	x		85	50		40	60			80	30	(5)	5	50	40	10	5		"
Woodbury	x	x	no data			50	50			no data			20	80					Daily Chapel Full R.L. Dept.
U.S.F.	x		90		1	no data				90	10		no data						No Chapel
Visalia	x		no information																

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[illegible] Junior College, California

Stockton Junior College, California

Taft Junior College, California

Vermilion Agricultural College, Vermilion, Alberta

Visalia Junior College, California.

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